

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Volume XV No. 50

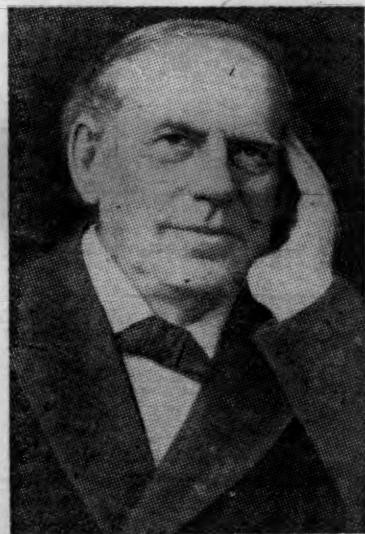
FRIDAY, DECEMBER 11, 1953

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

The Twelve-Gated Gospel

By T. DeWitt Talmage

"And the twelve gates were twelve pearls."—Rev. 21:21.



Dr. T. DeWitt Talmage

The Editor "VACATIONS"

By Editor John R. Rice

The Saviour said to His disciples, "Come ye yourselves apart into a desert place, and rest a while." The reason for this is given, "For there were many coming and going, and they had no leisure, so much as to eat." Often some relaxation and vacation is good for the body and mind. Just as often it is needed for the soul. We need to be alone... to meditate... to rest... to have time to pray... to have time to be glad.

Mr. and Mrs. Fred Hawkins, who, in the summer, live at Springfield, Missouri, and in the winter at Brownsville, Texas, invited the editor and Mrs. Rice to visit them in Brownsville, Texas. Then Dr. Sam Morris, famous "Voice of Temperance" preacher of San Antonio, Texas, invited us to come and visit him and Mrs. Morris in San Antonio and on their ranch, some fifty miles away.

It took quite a bit of doing; we had to prepare much of the copy for two extra issues of THE SWORD OF THE LORD. We needed to prepare radio broadcasts. We needed to catch up on mail, to attend to a dozen business matters, some of them vitally important. But at last the plans were made.

We would drive to New Buffalo, Michigan, Saturday night, November 14, for a county-wide youth meeting in the high school auditorium, then drive back to the Chicago airport to catch a plane at 1:15 a.m. Sunday, November 15th. Some of our children drove with us to New Buffalo, where Joanna and Jessie sang, and Grace (Mrs. MacMullen) played the piano. They left us at the airport with magazines, candy, gum and nuts. They drove back to Wheaton and we took a plane for Texas.

Two Happy Days at Dallas, Texas

Dr. Pugmire is pastor of the Galilean Baptist Church in Dallas, (Continued on page 7)

Our subject speaks of a great metropolis, the existence of which many have doubted. There has been a vast immigration into that city, but no emigration from it—so far as our natural vision can descry. "There is no such city," says the undevout astronomer. "I have stood in high towers with a mighty telescope, and have swept the heavens, and I have seen spots on the sun and caverns in the moon; but no towers have ever risen on my vision, no palaces, no temples, no shining streets, no massive wall. There is no such city." Even very good people tell me that Heaven is not a material organism, but a grand spiritual fact, and that the Bible descriptions of it are in all cases to be taken figuratively. I bring in reply to this what Christ said, and He ought to know: "I go to prepare"—not a theory, not a principle, not a sentiment; but "go to prepare a place for you."

The resurrected body implies this. If my foot is to be reformed from the dust, it must have something to tread on. If my hand is to be reconstructed, it must have something to handle. If my eye, having gone out in death, is to be rekindled, I must have something to gaze on. Your adverse theory seems to imply the resurrected body is to be hung on nothing, or to walk in air, or to float amid the intangibles. You tell us that if there be material organisms, then a soul in Heaven will be cramped and hindered in its enjoyments; but I answer: Did not Adam and Eve have plenty of room in the Garden of Eden?

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THE KINSEY REPORT and the Bible



By Dr. Torrey M. Johnson
3441 N. Cicero, Chicago, Illinois

(MESSAGE OCTOBER 11 IN WALLA WALLA, WASHINGTON, AT CRUSADE FOR CHRIST.)

The subject for this afternoon is, "The Kinsey Report and the Bible." This recent report, "Sexual Behaviour in the Human Female," which appeared in the form of an 800-page volume and which was prepared and published by Dr. Alfred Kinsey of the University of Indiana, is a companion volume to the one published by the same author five years ago and which dealt with the subject of the human male, titled "Sexual Behaviour in the Human Male."

In Matthew 5, verses 27 to 32, Jesus said:

"You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

The Bible Standard on Sex Behaviour

Let us consider first what the Bible has to say regarding sexual behaviour. Immediately our minds are directed to the twentieth chapter of the book of Exodus in which is recorded the Decalogue, given by God at the hand of Moses. Verse 14 of this chapter says, "Thou shalt not commit adultery." God reinforced this commandment in Leviticus 20:10 where we read, "The man that committeth adultery with another man's wife, . . . the adulterer and the adulteress shall surely be put to death."

Throughout Old Testament times God regarded the matter of sexual relationships with great severity, and the tenor of all the Old Testament Scriptures is that the violation of chastity was to be punishable by death. That is the justification in a certain sense of the Pharisees when they brought to Jesus the woman who was taken in adultery and de-

manded that she be stoned on the basis of Moses' law. (Jesus, in rebuffing them in that particular instance, was not excusing the woman's guilt before the demands of the law but rather impugning the dark motive of the Pharisees by exposing their real heart-purpose behind their action.)

This brings us to the question: Did Jesus in His New Testament teachings repeal or abrogate the law of Moses? The answer to that question is: No! not in any wise!

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Rev. Torrey M. Johnson

What Is An ANSWER To Prayer?

By Charles A. Blanchard, D.D.
Second President of Wheaton College

I have repeatedly heard beloved brethren say that when God declined to do the things which His children desired, the answer was as real as when He granted the things which they desired.

The statement is sometimes made in this manner: "God says sometimes 'yes' and sometimes 'no.' 'No' is as really an answer as 'yes,' so that prayer is always answered." It has ever seemed to me a cruel trifling with the souls of men to teach in this way. Of course, I do not mean to charge those who thus speak with intentional cruelty or trifling. Nevertheless, that which they do seems to me a heart-breaking piece of work.

Here, for example, is a mother praying for the life of a child. She, as well as she knows how, asks God to spare the life of her child, but she is not well taught as to prayer. She does not know exactly what prayer is. She does not know how to pray. She has never been taught how to pray. In some essential particulars, her requests do not take the form of acceptable

prayer. God cannot grant her the thing that she desires in consistency with His own character. He does not. Her child dies. She is perplexed and distressed. She says

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Dr. Charles Blanchard

GIVE IT A CHANCE!

Prisoner Aston Samuels, a Murderer Saved in Prison Through "The Sword of the Lord," Now Reads "The Sword" to Crowds in Prison and Outside; Hundreds Converted

By the Editor

Sometime ago we heard of the wonderful transformation that had taken place in a prisoner, Aston Samuels, in St. Catherine's Prison, Spanish Town, Jamaica, British West Indies. It was said that he had been saved and was reading sermons from *The Sword of the Lord* to prisoners and all others who would hear, with marvelous effect.

Then we had a letter from the warden of the prison, giving explicit details of the work of this prisoner. He was an active member at the Anglican Cathedral in town. He told a marvelous story of the work of this Spirit-filled new convert.

Then on October 23 we had a letter signed by five people as follows:

Sister E. E. Osbourne-Francis (nurses are called "Sister" in English countries, whether Catholic or not);

Staff Nurse Alva Delegado; Rupert Whitely; Allan Dixon; David Spence.

This letter enclosed \$5, with the earnest request that the *Sword of the Lord* Foundation use it to start an "Aston Samuels Fund," to provide a 16 m.m. sound projector and literature which Aston

Samuels may use in getting out the Gospel after he is released from prison some five months hence.

This letter said in part:

"... So I wonder if we could not ask Christian America, although already burdened in pocket, to assist in supporting this fund to procure a portable sound projector for the specific purpose of allowing prisoner Aston Samuels, when he is out six months hence, to carry out a more vigorous evangelistic work. He was charged for murder above ten years ago, but is now a most devoted Christian, working wonders, rejoicing in a free and full salvation and winning souls for eternity in and around the District prison at Saint Catherine, Jamaica, here. He further claims that

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Let Us Possess the Land!

God Opens Way for Sword of the Lord Foundation to Purchase Property for New Building. Many Calebs and Joshuas Needed to Help Us Go in and Possess the Land

By Rev. Walter E. Handford, General Manager
THE SWORD OF THE LORD FOUNDATION

In Numbers 13 we read the disappointing story of Moses sending the twelve spies over into "The Promised Land" from Kadesh-barnea. God had brought the children of Israel out of the land of Egypt, had put up with their many backslidings and now was ready for them to go in and possess the land He had promised to them.

The twelve spies went in to see what the land was like. They found a land flowing with milk and honey, a land where grapes grew in abundance. They also saw the giants of Anak which lived in the land.

After forty days the spies returned to Moses bringing some of the grapes, pomegranates and figs. They reported to the people,

"... We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."—Num. 13:27-33.

Immediately the camp was in a rebellious uproar. Some demanded that a new captain be appointed to lead them back to Egypt. But Joshua and Caleb still favored going up to possess the land.

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not yet against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel."—Num. 14:6-10.

Lessons from the Spies' Report

This story is one of the most disappointing in all of Scripture. Just when God was prepared to give a great victory and blessing, the people drew back and refused to trust Him for it. All of the misery and heartbreak of the forty years of wandering in the wilderness could have been avoided if the people had by faith taken God up on His promise.

Ten of the spies returned and reported that there were giants in the land. All they saw were the difficulties. They feared lest they all be killed by these giants.

Caleb and Joshua also saw the giants but they saw beyond the spies to see a land lush with all of God's blessings and opportunities. And they had bold faith in

what God could do for them. Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." Together they assured the people, "... the Lord is with us: fear them not."

You see a person's point of view makes the difference in the world. Through the eye of bold faith Caleb and Joshua saw the opportunities and blessings, whereas the other ten saw only the difficulties. Their faith counted on the Lord, not on their own strength and their faith pleased the Lord.

A Blessed Promise

Forty years later when God was again preparing to send the children of Israel into the Promised Land, He promised Joshua, "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). God was again honoring the bold faith of Joshua.

How many times have you come to the place of decision in your life and turned back to the wilderness rather than trusting the Lord to help you to possess the promised land of blessing?

Sword of the Lord Foundation Goes Up to Possess the Land

A few months ago the Board of Directors of the Sword of the Lord Foundation were gathered together talking and praying together about the future. We had two nights in which most of the staff spent an hour each all through the night praying for God's direction in the work.

We all felt then and still feel that the ministry of the Sword is only a fraction of what God has in store for the work. We now have nearly one hundred thousand subscribers. By faith we agreed that God wanted us to double this by next September. Even this will only be a start toward our goal of one million subscribers. We would be failing the Lord if we were satisfied with any less than this. What a host of pastors, missionaries, Christian workers and laymen around the world need the burning message of THE SWORD OF THE LORD! By faith we want to look at the opportunities rather than the difficulties.

To expand the ministry of THE SWORD OF THE LORD we will soon be needing a new office building to house all of the workers needed. God wonderfully has given us the opportunity to purchase a choice piece of property in downtown Wheaton for our future building.

The Lord closed many doors and after much prayer, searching and discussion it seemed clear to Dr. Rice, Dr. McCall and all of us here that we ought to buy this lot which is 165 feet by 165 feet. It is located only about a block from our original building which will be used for storage, shipping and some printing.

On November 7 we signed a contract for purchasing the property including three buildings on the property for \$66,000. We had the best legal and real estate advice that the property was well worth this amount. Five thousand dollars was paid down then. An additional \$17,000 is due on January 1, 1954 and a final payment of \$44,000 must be paid on August 1, 1954. As I write this on November 23, we have in the bank \$14,125.55.

Somehow, the Lord is going to provide \$15,587.45 in a little over a month. I don't know where the money is coming from. We cannot possibly afford to pay it from our regular running expense funds. No large denominational group backs us. We know of no wealthy men to whom we can go for help.

But with Caleb and Joshua we will look at the opportunities—not at the difficulties. Hasn't the Lord said, "My God shall supply all your need according to his riches in glory by Christ Jesus"

This Certifies That

Jack Smith

has joined heart and hand with us by giving \$10.00 to pay for four square feet of our new building property here in Wheaton, Illinois.

THE SWORD OF THE LORD FOUNDATION

John R. Rice
President

"Behold, I have set the land before you: go in and possess the land."—Deuteronomy 1:8.

Sample of Lovely Certificate to Be Given for Building Fund Gifts

(see details in article at left)

The Twelve-Gated Gospel

(Continued from page 1)

Although only a few yards or a few miles would have described the circumference of that place, they had ample room. And do you not suppose that God, in the immensities, can build a place large enough to give the whole race room, even though there be material organisms?

Herschel looked into the heavens. As a Swiss guide puts his alpenstock between the glaciers, and crosses over from crag to crag, so Herschel planted his telescope between the worlds and glided from star to star, until he could announce to us that we live in a part of the universe but sparsely strewn with worlds; and he peers out into immensity until he finds a region no larger than our solar system in which there are fifty thousand worlds moving.

And Professor Lang says that, by a philosophic reasoning, there must be somewhere a world where there is no darkness, but everlasting sunshine; so that I do not know but that it is simply because we have no telescope powerful enough that we cannot see into the land where there is no darkness at all, and catch a glimpse of the burnished pinnacles. As a conquering army, marching on to take a city, comes at nightfall to the crest of a mountain from which, in the midst of the landscape, they can see the castles they are to capture, rein in their

war chargers and halt to take a good look before they pitch their tents for the night, so now, coming as we do on this mountain-top of prospect, I command this regiment of God to rein in their thoughts and halt, and before they pitch their tents for the night take one good, long look at the gates of the great city. "And the twelve gates were twelve pearls."

The Architecture of Heavenly Gates

In the first place I want you to examine the architecture of those gates. Proprietors of large estates are very apt to have an ornamented gateway. Sometimes they spring an arch of masonry, the posts of the gate flanked with lions in statuary; the bronze gate is a representation of intertwining foliage, bird-haunted, until the hand of architectural genius drops exhausted, all its life frozen into the stone. Babylon had a hundred gates; so had Thebes. Gates of wood, and iron, and stone guarded nearly all the old cities. Moslems have inscribed upon their gateways inscriptions from the Koran of the Mahommedan.

There have been a great many fine gateways, but Christ sets hand to the work, and for the upper city He swung a gate such as no eye ever gazed on untouched of inspiration. With the nail of

(Continued on page 8)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley, St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

Will You Be a Caleb or Joshua?

How wonderful it is to know that all over the world there are friends like you who will be reading this article and learning of this opportunity to help in the Sword of the Lord expansion program.

Some who read this may not be "for" the revival and soul-winning ministry of this work. They will not help us. Others who read this may be like the multitude who followed the advice of the ten spies and refused to 'go in and possess the land.' But there will be a choice few (and I believe you will be one of these) who will be a Caleb or a Joshua. There is a land to be possessed for this ministry, and Dr. Rice and I are depending on the Lord and on you to help us. Will you take this opportunity to let us know of your interest in this work?

How To Help

We have prepared a lovely certificate pictured on this page. This wall certificate suitable for framing will be sent to all those who will fill out the coupon below and send an offering to help us buy the property God has made available to us.

Each square foot of ground will cost about \$2.50. Many of our friends will want to "buy" one square foot of ground for our new building. A number will be able to pay for much more than one square foot.

But whatever the Lord lays on your heart to send for this purpose, won't you do it today, so that we will have it by January 1 when we will so desperately need it? In return we will send you one of these certificates with your name on it together with the amount of ground you have paid for. Will you be one of the Lord's faithful Calebs or Joshuas?

BUILDING FUND CHRISTMAS GIFT COUPON

Sword of the Lord Foundation
Wheaton, Illinois

Dear Dr. Rice:

I want to help buy the new property for the Sword of the Lord Foundation.

Enclosed is \$_____ to buy _____ square feet at \$2.50 per square foot. Please send the attractive wall certificate.

In Jesus' name,

Name _____

Address _____

City _____ Z _____ State _____

Wrong To Pray Before Others?

Should a Soldier in Barracks Kneel Before Others to Pray at Bedtime? Or Must All Praying and Giving Be Done in Secret?

By the Editor

We are sure that many readers will be interested in an inquiry by an earnest Christian, and the editor's reply.

A Soldier's Letter

"Dear Brother Rice:

"Matthew 6:6 says when 'thou prayest, enter into thy closet.' Being a serviceman and sleeping in a barracks, I do not have the convenience of a room. And when I say my prayers it is always where others can see. Sometimes this is distracting to me and I do not always pray what I want to. I do not pray audibly but I am still self-conscious about it. Do you think I am doing right by kneeling by my bunk when I pray?"

The Editor Answers: First, Do Not Pray to Be Seen of Men

November 11, 1953
Dear Friend and Brother:

Thank you for your good letter and for the subscriptions you sent and the offering for the Building Fund. May the dear Lord bless you and reward you for your help and interest in His work.

I am glad to give you what I believe is God's answer to your problem.

1. There is a very real danger of having the outward forms of Christianity to please men instead of God. That is the principal teaching of Matthew 6:1-7 and verses 16 to 18 in the same chapter.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. . . . More-over when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Here we see three distinct warnings. First, "Take heed that ye do not your alms before men, to be seen of them" (vs. 1). Second, "When thou prayest, thou shalt not be as the hypocrites are for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men" (vs. 5). Third, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast" (vs. 16).

In the same connection, the Lord warns against vain repetitions in prayer, in order to be "heard for their much speaking." All these warnings show that each one needs to watch himself that he does not pray, or give, or fast, in order to appear good and religious to men. For that reason we are told that it is often better that we do not tell others how much we give or how much we pray, or when we fast in seeking God's face. Certainly, then, much of our praying, much of our giving, much of our fasting ought to be secret, and none of it ought ever be a matter of display before the world.

However, Giving and Praying With Other Christians Is Right and Necessary

2. However, these Scriptures do not mean that it is always wrong to let others hear us pray or to give in the presence of others, or to fast with others. The very opposite is clearly taught in the Bible. Throughout the Bible we are told how good Christian people prayed together or met together for fasting. Jesus said, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20). Here Christians are invited to unite in prayer and talk together about their prayer burdens. Besides this, we are told how Jesus and the disciples prayed together, how the Christians prayed together before Pentecost (Acts 1:13, 14), and of many other prayer meetings. Acts 13:1-3 tells how Paul, Barnabas and other good Christians prayed and fasted together with God's approval.

Likewise, Christian giving was not always secret in the Bible. Jesus stood over against the treasury watching people cast in their gifts and praised the widow who brought two mites (Mark 12:41-44). That was not giving for display or for the approval of men, but it was not secret giving.

Likewise, in the church at Jerusalem after Pentecost it is said that "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4:34, 35). That was public giving. Likewise, in I Corinthians 16:1, 2 it is made clear that Paul had a regular plan of taking public collections for the poor saints at Jerusalem. So there are times when it is right to give or pray before others.

A Christian Must Let His Light Shine Before Men

3. Sometimes surely the way we pray or give must be a testimony before men. Daniel had a custom of praying three times a day in his chamber, with his window open before Jerusalem. So, though he knew he would be watched by unsaved people, when he was forbidden to pray to anyone but the king, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). In that case it would have been wrong for Daniel not to pray, even though he knew people would hear him, for not to pray as usual would indicate that he was turning his back on God. So I think a Christian, even living among lost people, must sometimes pray when it is the thing that every good Christian would do. I personally feel obligated to bow my head in prayer and thank God for every meal, no matter where I am. I do not pray aloud unless other Christians are with me. And I make the prayer brief and do not make a show. But I want to always be grateful and I want always to appear like a grateful Christian should.

Likewise, when a man goes to bed in the barracks, it is not public. It is as private as you have an opportunity to be in such a case. So I think it would be proper and right for you to kneel by your bed and pray silently provided you do not do it as a show to impress others, but because it is your regular custom to pray at bedtime.

But the Heart Attitude Is Most Important: So Pray Most in Secret.

4. So, though I think you should

THE EDITOR'S Notes

by John R. Rice

Please remember to address all mail for the editor to Sword of the Lord office, 214 West Wesley, Wheaton, Illinois. Thus it will reach me much more surely than if addressed to me at any speaking engagement.

The Editor's Fifty-Eighth Birthday

This issue of THE SWORD OF THE LORD will be dated December 11, which is the editor's fifty-eighth birthday. Many loving friends are always kind to send birthday greetings, and dear ones send gifts. But that is not the reason I am mentioning my birthday now. I will be happy if these who love me and would like to make me happy on my birthday would do something that I think will especially honor God. Instead of a gift to me, will you accept responsibility for some definite quota of subscriptions which you will secure for THE SWORD OF THE LORD by September 28, 1954? You may accept any challenging quota—25, 50, or 100 subscriptions or more—whatever God lays on your heart, and whatever you can agree to send. If I have friends, this is the way I want them to show their friendship. If other Christians are burdened, as I am, to stir revival fires in America and abroad, then this is the way I want them to show it. Send THE SWORD OF THE LORD to others! And I will count that your birthday gift to me.

That Red Christmas Stocking

Did you get a red Christmas stocking to hang up on the mantel or on a door knob, or at the dining room table, so every member of the family can put in something every day for the Sword of the Lord Building Fund? Use it any way you like. Get one for every member of the family who will use it, or for every member of your Sunday School class who desires one. Save dimes and dollars, pennies and quarters, fives and tens, by putting them in the little red stocking. Then at Christmas time convert the money into check or money order and mail it to the Sword of the Lord Foundation for our building fund. You may have the stockings simply by writing the Sword of the Lord, Wheaton, Illinois, and asking for them. Please remember that we must have \$17,000 additional cash for a payment to be made January 1. Some would prefer to immediately send a cash offering. Thank you, then, and God bless you. For every offering we will send a receipt.

Surely God Has a Printer!

We need a good experienced and trained offset printer. He must be able to run, adjust, and do fine work with an offset printing press. It would be better yet if he can

Write Today for YOUR RED CHRISTMAS STOCKING!

sometimes pray before others, I think that you should pray all the time in your heart and that most of your prayer life should be secret and private. I think God can hear you as well standing as kneeling. He can hear you as well when you pray silently as when you pray aloud. But you ought to have certain set times when you do nothing but pray, of course, and sometimes you ought to kneel before God.

The main thing in all this is that God wants our prayer and devotion and giving and fasting to be a heart matter. He does not want us to pretend in order to impress men. On the other hand, He does not want us to deny Him when we ought to take a stand for Him.

Again thank you for the Building Fund gift and the subscriptions. A receipt is enclosed. I know God will reward.

In Jesus' name, yours,
John R. Rice

Preaching ~ Power ~ Promotion



"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. Jesus Saves

"We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!
Bear the news to ev'ry land,
Climb the steepes and cross the waves;
Onward! 'tis our Lord's command;
Jesus saves! Jesus saves!"

1. Jesus Saves—Acts 4:12. God says it! I have experienced it! I have seen it! That settles it!
2. Jesus Saves Now—II Corinthians 6:2. We do not have to go back years or centuries for examples of His saving power. Through the millenniums He has saved. And He saves NOW! He saves by day or by night. He saves in summer, winter, spring, and fall! Doxology!
3. Jesus, only, saves. Not Confucius, not Buddha, not Mohammed, but Jesus!
4. Jesus saves anywhere on this earth. I have seen people saved by Jesus all over North America

take full charge of our print shop. He must be a consecrated Christian, with his life laid on the altar, willing to enter this work just as a preacher sets out to preach the Gospel, just as one surrenders to go to the foreign mission field. If you meet these qualifications, and God speaks to you heart about it, will you write Editor John R. Rice, Sword of the Lord, Wheaton, Illinois.

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The subscription price of THE SWORD OF THE LORD is \$2.50 a year. Three years, paid one year at a time, would be \$7.50. But you may subscribe for yourself three years in advance at the low price of \$5.00, which amounts to \$1.66 per year! On a three years' subscription, you save \$2.50!

We want you to do it, too. Please renew your own subscription now, ahead of time, for three full years at \$5.00. We will save money in sending renewal notices and letters, and making a new stencil each year. And we will save the loss of some careless subscribers who intended to renew but may not. And then, besides, next year when we will be working so hard to get 200,000 paid subscriptions, we feel it will be desperately important to have a good solid block of thousands of subscribers who will have paid up already for three years. So won't you now consider: send your advance subscription three full years for the low rate of \$5.00. You save \$2.50 just as easy as that, and you do us a favor, too!

Do You Have a Picture of These Famous Men?

THE SWORD OF THE LORD needs pictures of the following men. Do you have such a picture? An original photograph, a printed picture or otherwise?

Dr. J. H. Jowett, the English preacher who was pastor of Fifth Avenue Presbyterian Church in New York City.

Dr. Len G. Broughton, once pastor of the Baptist Tabernacle, Atlanta, later an evangelist.

Dr. A. C. Dixon.

Dr. John McNeill of South Africa.

These good men are dead and gone, but we would like to have a picture of each of them to use in connection with some of their great sermons. If you have any kind of picture, please send it, or write about it to Editor John R. Rice, Wheaton, Illinois.

South America, and in Central America, Europe, Asia, Africa, and on islands between. Jesus saves peoples of the Torrid Zone, the Temperate Zones, and in the frigid lands around the poles. Jesus saves in the country places, villages, towns, cities. Jesus does not save out of Hell. He does not save in Heaven.

5. Jesus saves anybody who will come to Him in faith—Revelation 7:9-17. Here we see in the tribulation period peoples saved of every nation, people, and tongue. Lots of people will be in Heaven! Will you be there? Will family members be there? Will friends and neighbors be there?

(Continued on page 4)

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- WR-150-B My Heavenly Father Watches Over Me
- WR-151-A The Old Rugged Cross and Must Jesus Bear The Cross Alone
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- WR-651-A It Took A Miracle
- WR-651-B But This I Know
- WR-652-A For All My Sins
- WR-652-B I Walked Today Where Jesus Walked
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"We'll Get Him Back Within a Month"

by Joshua Gravett

No repentant soul finds delight in recalling his life before conversion, but I joyfully give my testimony to God's precious unveiling of Himself to me.

In my fourteenth year I heard a sermon which stirred my heart. I wanted to go on and seemed willing to find the way of salvation. I started with others to an inquiry meeting in a near-by church school. As I stood haltingly on the threshold, two young fellows passed in. One of them, on passing, slyly turned his thumb toward me and made the slighting remark, "A brewer's son coming to such a meeting!" The ever-active enemy of our souls made me resent such words, and I would not go in.

In the home we had "grace" at meals, individual prayers, Bible reading, and hymn singing on Sunday afternoons. I read through the big family Bible a number of times with my mother who gathered four of us younger children and grandchildren around her. The memories of those hours are most precious. For a special treat we were sometimes privileged to read "The holy of holies" of the Bible—John 13 to 17. Earnestly do I urge all in every walk of life to read and re-read the Holy Scriptures.

One evening I conversed with a Christian woman about the Bible in such a way that she treated me as if I were really a Christian. Immediately after I left, I was startled by what seemed a voice from Heaven saying, "You are a hypocrite. You let that woman think you were a Christian." No word could have cut more keenly for I professed to hate hypocrites. God used those incidents to trouble my soul.

As I sat at the bar one afternoon, I was suddenly overwhelmed with the conviction that unless I

turned immediately, I would have no other appeal from God. Often before this as I turned off the light before retiring, I had felt an urge to call upon God for help. That night I went to church, asking God to show me what I must do.

In plain, searching ways the preacher pointed out our sins. Like sheep drawn by enticing morsels away from the fold, we were lost, hopelessly lost, for no sheep ever finds its way back to the fold unaided by the Spirit of God. Each had turned to his own way, deliberately refusing God's way of life. He used God's Word, a double-edged sword to wound, and I was sorely wounded. Then the speaker used the other edge telling us how God had many years before plainly foretold the sufferings of Christ. Quietly, but earnestly, he asked each of us to make the word of his text and the words of the preceding verse personal. "He was wounded for our [my] transgressions, he was bruised for our [my] iniquities; the chastisement of our [my] peace was upon him; and with his stripes we are [I am] healed."

I repeated clause by clause, after him. Then he asked us to put our names in as he led us in reading the sixth verse. With sincere conviction of the truth set forth, I put my name in: "I, Joshua Gravett, have turned to my own way. And the Lord laid on him [Jesus] Joshua Gravett's iniquity." "He hath..." said the preacher; "now what will you do with what God has done?" In my heart I said, "Lord, I believe, and I'll trust Jesus to save me." In the after-meeting a young minister came and asked if he could help me. I told him that I believed what I had heard and wanted to tell Jesus so: I fell on my knees to thank Jesus for what I had learned.

I was not looking for an experience, but suddenly I seemed to see Jesus in the aisle by my side. He knows that I meant it when I said, "I'll trust and follow you, Lord Jesus." Heavenly peace flooded my soul. I walked out of that church a new man indeed. The liquor question was decided by Christ's incoming to abide and guide.

I wrote that same night to my mother, telling her that her Saviour was now mine. She sent back the words that have been an abiding tonic, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

On the following Monday I returned to the firm's large shops and was greeted by another foreman. He flipped a coin and said, "Heads or tails? Drinks for all!" "No, Jim," I said, "I'm a Christian now."

It sounded like a big joke to Jim. These men openly declared their intention, "We'll get him back within a month." They poured strong drinks over my bench and tools again and again. But I had a place in a remote corner of the cellar, where, in the noon hours, I would cry to God not to fail me. God graciously blessed my continued witness to the men. Never can I forget the sincere handclasp and tears of some of the very men who had been most persistent in ridicule and blasphemy.

Do not be afraid to trust Christ. He will never fail you, and no man shall be able to take you from Him as long as you trust Him.

(From the Shantyman)

Preaching . . . Power . . . Promotion

(Continued from page 4)

Jesus does not save those who go on in their unbelief! Come to Jesus NOW!

II. Invest for Him

Mr. Walt Handford is the alert Business Manager of THE SWORD OF THE LORD. He has figured that our new and permanent location for our building costs \$2.50 per square foot.

Why not make a definite investment for Him? In that way lay up some treasures in Heaven—Matthew 6:20. Send in an offering to Him (the Lord Jesus Christ)—\$2.50 for one square foot, or a multiple of \$2.50; as \$5.00 for two square feet; 7.50 for three square feet; \$10.00 for four square feet; \$25.00 for ten square feet; \$50.00 for twenty square feet; \$100 for forty square feet, etc. "Where your treasure is there is your heart also." So you will really have your heart in the greatest work in the world, and in one of world-wide reach!

Do it NOW for LORD JESUS!

III. Open Doors All Over

God and the folks are good! Doxology!

Positively Jesus says, "... and, lo, I am with you alway, ..." (Matt. 28:18-20).

Negatively God says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17). Read John 15 and note verse 16.

This year I have been privileged to preach Jesus in: my native state of Mississippi in two revivals (I had to turn others down) and four other meetings; Florida, for six engagements; Maine for one message; Illinois, for revival and several dates; Alabama for four revivals, and radio and school appearances; Georgia, Tennessee, Arkansas, Texas, Colorado, South Dakota, Michigan, Wisconsin, and Indiana for Gospel messages. I was in Canada with seven churches in revival. In Oklahoma and Pennsylvania (twelve churches represented), I engaged in revivals sponsored by the men. In one service in Juarez, Mexico, I had unusual victories in Him. Doxology!

Thus, God has blessed us in fifteen or more states and two foreign countries in the year now closing!

Yes, God and the folks are good! Open doors all over everywhere. Doxology!

IV. God Blesses in Illinois

As soon as I got into the office from Mobile revival, I found Danville, Illinois, calling. A fine Kentucky evangelist had been hurt in an automobile accident. They needed an evangelist. I went with Pastor Jack Bennett and Calvary Baptist Church for eight days. God blessed in the very first service with three additions. Others came along. They have had four hundred additions in the present pastorate, so "growing pains" come along. God blesses! Doxology!

A choice pastor and church were they!

Mr. David Palmer, splendid layman, led the music.

We also had good song leaders in Mobile in the persons of Brethren Bill Scruggs, B. S. Hilbun, Joe Hilbun, Mr. Carter and others.

V. A Successful Revival

Pastor Arthur L. Walker, Evans, Kentucky, writes that God gave them recently a very successful revival with 36 professions of faith and a total of 50 for church membership. Some were saved and joined other churches, and he has received several others the last few Sundays since the revival. Brother Jim Baker of Riceville, Tennessee, formerly associated with Dr. Lee Roberson, did the preaching. So revival goes on. Doxology!

For Young People . . .

Miracles of Science

By the late Arthur I. Brown, M.D.

Enthralling and Curious Facts of Nature Showing the Miraculous Scientific Evidences of God's Hand in Creation. 39 Wonderful Chapters.

CHAPTER VI

The Water Of Life

The dictionary definition of water as a limpid liquid composed of hydrogen and oxygen is not very exciting news, but what a blessing to mankind it is, how indispensable to life, and how pleasure-giving as a luxurious beverage brewed for us by our heavenly Father! Yes, He brews it in grassy dells where the deer, the antelope, and the child love to play. He brews it on the mountain top whose granite peak glistens like gold in the sunlight. He brews it in the depths of the seas, and in subterranean caverns. You see it glistening in the dew-drop and singing in the summer rain. It sparkles in the ice gem when the trees seem as if loaded down with rare jewels. It gleams in the hoar-frost struck by the rays of the morning sun.

Hidden snugly in the depths of the evening clouds resting on the western horizon, God paints a gorgeous sunset shimmering with all the hues of Heaven until our senses fairly reel with its beauty. This water of life brings refreshment and energy to man and beast and lowly plant. It is one of God's greatest gifts to the world. Water is responsible for the beauty of the rainbow, which is a circular spectrum. The spherical drops of water, falling out of the rain-cloud, become prisms by which rays of light are separated into their primary colors.

The action of low temperature on fluids is to increase their specific gravity. This is true of water also until the temperature reaches within four degrees of freezing, when, instead of the specific gravity increasing, water becomes lighter and rises to the surface as ice is formed. The reason for this is not difficult to understand. If ice sank as soon as formed, all lakes and rivers would soon be solid and the result would be death to all fish. Yet, when these combine, they produce the universal law, God removes from ice its death-dealing properties, so far as the fish are concerned, and causes it to act as a protective covering which keeps them warm during the months of severe cold. Certainly this does not appear to be simply due to chance.

Water in great quantities is constantly needed to sustain life in all the organic realms. No water, no life, is a basic law of the universe. There must be enough, but not too much. A mistake in either direction would be disastrous, so it is absolutely necessary that a definite and calculated amount should be available. In other words, if there is a Person in charge of these adjustments, we expect that He will in some way measure and prepare the right quantity.

To put it in another way, the earth's surface would have to be accurately apportioned as to land and water, and the ocean depths must be exactly the size to hold the necessary amount of liquid. There are 197,000,000 square miles to the surface of the earth. What do we find? A most interesting

phenomenon. There are 145,000,000 square miles of water and 52,000,000 square miles of land. This seems to us a strange proportion at first glance, but of course it is just what is needed by a thirsty earth with countless millions of inhabitants.

It is estimated that approximately 16,000,000 tons of water fall every second from the skies

(Continued on page 5)

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News Flashes from Christian Schools

By Rev. Walter E. Handford, Manager
Sword of the Lord Publishers

Wheaton College Breaks Ground for Breyer Chemistry Building

Homecoming at Wheaton College on October 31 marked the ground-breaking for the new Breyer Chemistry Building. Location is to be on the north section of campus of Irving and Kenilworth Avenues.

The building is to be known as the Breyer Chemistry Building in honor of Dr. John H. Breyer, Wheaton alumnus, 1905. Dr. and Mrs. Breyer made possible a memorial fund for the building. He was fond of saying "that all he had he owed to Wheaton College and to Dr. Charles A. Blanchard (its second president)." He claimed that Dr. Blanchard was instrumental in molding his life by assisting him through college and through medical school.

It is hoped that construction will start on the new building in early spring.

Grace Bible Institute Begins Eleventh Year

Grace Bible Institute, Omaha, Nebraska, has just begun its eleventh year of training youth for home and foreign mission service. The enrollment for the Fall term is 289 day-school and 29 evening-school students. The students come from two foreign countries, namely: Japan and Peru, South America, as well as 26 states and Canada. Twenty denominations are represented in the student body this semester.

The students of Grace Bible Institute are engaged in vital missionary service during their years of training. The practical work-office records indicate that approximately 100 souls are saved each month, and about 21,000 tracts and gospel portions are given out monthly.

November 2-6, a Soul Winners' Conference was conducted. The speakers this year were: Dr. William McCarrel, pastor of the Cicero Bible Church, Cicero, Illinois; Dr. R. R. Brown, pastor of the Omaha Gospel Tabernacle; Rev. Marvin Eck, deputation Secretary of the Gospel Missionary Union, Kansas City, Missouri; and Rev. Bud Peterson, nationally known evangelist, of Omaha, Nebraska.

Dallas Bible Institute Enrolls 239

Dallas Bible Institute, Dallas, Texas, set a new record on enrollment in its evening school this semester with 161 students. The day school, with its 78 students, makes the combined total enrollment of 239 the largest in the school's history. Twenty-seven new day school students come from Texas, nine other states, and Mexico.

Dr. Martin O. Massinger, president, announces that three new faculty members joined the Dallas Bible Institute this fall. Rev. Carlton O. Eaton, former missionary with the China Inland Mission, is the new Director of Practical Work and teacher of Christian Education. Rev. Eaton, a graduate of Wheaton College, served as Business Manager of the school in 1946 before he left for China.

Mr. Daniel B. England, graduate of the Dallas Theological Seminary, is teaching doctrine and church history. In the evening school, Mr. Bernard E. Northrup, graduate of Westmont College and student at the Dallas Theological Seminary, is teaching Bible history and geography.

Bryan University Reports Gain

William Jennings Bryan University began its twenty-fourth year of operation September 15 with 279 students enrolling. This represents another increase in size for the Christian liberal arts college in Dayton, Tennessee. For the past seven years Bryan has recorded gains, rising from 91 students in 1945-46 to a total registration figure last year of 280.

More than 50 students, members of the largest senior class in the history of the school, are com-

pleting requirements for B. A. or B. S. degrees. Prior to this, the 1950 class of 40 scholars held the record.

The annual fall Bible Conference was held October 25 to November 1. Such outstanding Bible teachers and preachers as D. Homer Ham-montree and the Rev. Paul Beck-with, evangelists; Dr. Graham Gilmer, pastor of the Rivermont Presbyterian Church in Lynch-burg, Virginia; and the Rev. Paul R. VanGorder, pastor of the Colonial Hills Baptist Church at Atlanta, Georgia, were featured.

Additions to the faculty for this school term include Donald K. Campbell, Joseph T. Raffa, King Wong, Bonnidell Barrows, Mary Alice Grieder and Mrs. Lucy Sul-livan.



Left to Right: Dr. V. Raymond Edman, president, Wheaton College; Dr. Harold Fless, associate professor of chemistry; Dr. Paul M. Wright, chairman, chemistry department; Mrs. Osborne, mother of the late Ken Osborne, former professor at Wheaton; Dr. Bernard Nelson, and Dr. Frank Green, associate professors of chemistry; Dr. Stanley Olson, dean of Baylor Medical School, Houston, Texas, and Wheaton alumnus; and Mr. George Traber, college board of trustees.

BE SURE TO SEE
CERTIFICATE ON
PAGE THREE

Miracles of Science

(Continued from page 4)

to the earth—truly a vast quantity. How this is lifted from earth to Heaven, and then delivered to the earth, will be considered in subsequent talks, along with other miracles of water distribution. But it may be said at this point, and very forcibly, these requirements demand a Master Workman and Engineer!

What does the Bible have to say about water? In our next talk, we shall discover some remarkable scientific statements, hidden away in out-of-the-way places but full of meaning when the light of modern knowledge is focused upon them. That fact is one of the surprises this ancient Book brings to us. Unexpectedly it flashes upon our consciousness—miraculous conceptions. They come, as it seems, from the pens of ignorant human writers. However, they are truths which it may be, we have recently discovered, but have been handed down for thousands of years in this astonishing Library of super-natural origin.

One time in the long ago, Jesus carried on a conversation about water with a woman of Samaria from whom He requested a drink of water when He sat near to Jacob's well, very weary after miles of walking in the hot Palestinian sun. But let the record speak for itself; the account is found in chapter 4 of John's Gospel.

"And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore being wearied with His journey, sat as he was by the well."

Here is a picture of a tired Christ, seeking rest and dropping wearily to a seat—as He was. Note these strange words—"as He was." Mark uses them to describe His exhausted condition at another time when the disciples persuaded Him to lie down in the boat; "they took him, as he was." Did the Son of God become completely fatigued? There can be no doubt about it. But let us continue the story.

"It was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou being a Jew, asketh drink of me, who am a Samaritan woman? Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith unto thee, Give me to drink; thou wouldst have asked of him and he would have given thee living water. The woman saith unto him: Sir, thou hast nothing to draw with and the well is deep; whence then hast thou that living water? Art thou greater than our father Jacob who gave us the well, and drank thereof himself, and his sons and

his cattle? Jesus answered and said unto her. Every one that drinketh of this water shall thirst again: but whoso drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water that I thirst not, neither come all the way hither to draw."

This well-known incident in the life of our Lord carries a great truth and many lessons.

A weary Christ, seeking physical refreshment from a woman of the world, took this trip for the purpose of bringing salvation to this obscure citizen of a Samaritan village. Yes, "He must needs go through Samaria." Why "must"? If He had not gone that way, this child of His would never have found the way home. She was lost in the wilderness of sin, but the Lord searched her out. He did a bit of personal work that day that has come down through the centuries to us, and wherever it is told, it brings blessing. It reveals God's interest in one insignificant person, and that individual must be saved. She was on God's list of children to be brought into vital contact with Jesus the Christ.

Her thirst would never have been satisfied by the sparkling water from Jacob's well. She would, Jesus said, thirst again, and she knew it. We must recognize her acute perception, her sharp intelligence as she took Him at His word, and quickly made her decision, "Sir, give me this water that I thirst not." She did not understand, but she believed He could do it.

And when she tasted, what did she do? She "left her waterpot," we read, and hurried back into the city without it. She had something better than a waterpot of H₂O. She had found Christ and eternal life, and so she called out, "Come, see a man . . . Can this be the Christ?"

From a water-carrier to thirsty Samaritans, who desired the physical satisfaction of water trickling over the tongue down the throat, she became a flaming evangelist. So that the record says, "And from that city, many of the Samaritans believed on him because of the word of the woman who testified."

Friends, that was a real conversion. Do you know anything

about such an experience? Have you tasted the water of eternal life, handed out by the Saviour Jesus Christ? There is only one place where you can get it—from the nail-pierced hand of this wonderful Man of Galilee. It is free; it cannot be purchased; but you, personally, must seek it from the one and only original Source. You must ask for it and take it freely. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." And what a gift! Will you slake your thirst today at the fountain of living waters? You will find it to be the most satisfying drink you have ever known. Gloriously true it is, "Whosoever drinketh of the water that I shall give him shall never thirst." Eternal life for the taking! Will you have it?

(From the book MIRACLES OF SCIENCE published by Designed Products. Used by permission. Copies may be ordered from The Sword of the Lord Publishers, Wheaton, Illinois. Price \$2.00.)

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"I'm Just a Dead End Kid"

We first saw her through the bars of a prison cell. She was only 17 years of age. Her crime—murder; her sentence—life imprisonment; her story—a common one. "I never knew my Mother," she told us. "My Father was a good for nothing. I longed for the affection of parents and family and I had no friends. In the end I went the way of the streets. NOBODY LOVED ME, FOR I WAS A DEAD END KID." How different her story might have been if someone had loved her and if someone had told her of the love of God for "dead end kids"—the waifs and strays of Europe.

There are many such children and young people in Europe today. As a result of the last war and its aftermath, tens of thousands of children were left homeless and parentless. Today, many of them are in their teens and because of the lack of parental guidance, have become habitual criminals, robbing and thieving in order to live. It is among such children that the European Evangelistic Crusade is doing its utmost, with the limited resources available, to feed and to clothe them and to win them for Christ.

We spoke to one youngster who even at his early age was a thief. We asked him his name and he replied, "I do not know my family name, but they call me Peter." "Where are your parents?" With a shrug of his shoulders he uttered one simple word, "dead." He rolled up his shirt sleeve and showed us a number tattooed on his arm dating back to the days of the concentration camps. HE HAD A NUMBER—BUT HE HAD NO NAME. HE WAS JUST A "DEAD END KID."

On a frontier in Germany we met another ragged urchin whose story broke our hearts. He was only 12 years old. He told us "I am forced to cross the frontier night by night. I smuggle goods across and if I fail to bring anything back with me, I am beaten black and blue by the man who employs me. Today, I brought nothing back, and I am frightened to face him." Here was a boy, little more than a child, fearful and trembling; a child who had come to a DEAD END in his life, typical of so many in Europe who need to know of the love of God, the tender care of parents and the atmosphere of a Christian home.

In another town, we met a young girl suffering from a severe case of tuberculosis, and for whom the doctors had given up all hope. She said, "I wish that I had never been born, for I have no home and my parents are dead." She continued, "The lepers were fortunate in the days of the Bible for they could tell Jesus of their disease. To whom can I go in the 20th century? I have no Jesus to help me!" Here stood ANOTHER VICTIM OF THE LAST WAR, gripped with disease, facing a DEAD END in her life with no shred of hope for the future. We put our arms around her, and as we told her of the One who would never leave her nor forsake her, the peace of God flowed over her soul. Praise God, THE DEAD END had become AN OPEN WAY through Christ to the Father's house!

Please address all gifts and correspondence for this purpose to:

Please cut off here and mail

(Save Europe's Children)
Rev. Douglas G. Stewart, F.R.G.S., Director for North America
European Evangelistic Crusade, Inc., Member Mission I.F.M.A.
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Dear Sir: With a glad and willing heart I enclose \$_____ to help meet the urgent need of Europe's children, assuring you of my prayers in this project of mercy.

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The eyes of Europe's neglected children appealingly look to us for help. We must not fail them. We need your help.

Christmas 1953 will soon be upon us, but what will Christmas mean to the neglected children of Europe? Did not Christ also die for them? Are they to be denied the spiritual, physical and moral blessings that God intended for His creatures?

May God challenge you with this opportunity to become both Father and Mother to some neglected children in Europe who, frustrated and lonely and facing a DEAD END, will find the love of Christ through your kindness towards them. We must do something NOW to give them hope through the message of Christ's love, together with immediate physical and moral help. "If a brother or sister be naked and destitute of daily food and . . . ye give them not those things which are needful to the body; what doth it profit?" James 2:15

UNCLE WALT'S thrilling Bible stories for Young Folks



(I ran across this thrilling story in the new *Moody Bible Story Book*. I thought all of the boys and girls would enjoy reading it.)

Jesus Stills the Storm

Matthew 8:23-28, Mark 4:35-41, Luke 8:22-26

Crowds, crowds everywhere. People friendly, and other people hateful and jealous. Dealing with people for hours and hours, what a day it had been! At evening time, Jesus must have been very tired and have longed for rest!

He turned to the disciples and said, "Let us go over to the other side."

The disciples sent the crowd away and turned their boat out into the deep water. They may have raised a sail, to catch the evening breeze. There were some other boats which followed.

What a beautiful lake! The boat rolled gently back and forth as the waves slapped against its sides. The Lord Jesus was so weary that He shut His eyes and went to sleep.

Suddenly a great storm came. It came racing down the Jordan Valley to the Sea of Galilee. The winds pushed the waves higher and higher. The boat was lifted high with each big wave that beat against it.

These disciples were used to the water. As fishermen they knew what to do. But the storm was much worse than at other times. The winds were furious, and the waves would soon swamp the boat. Could anyone live through it?

One wave leaped overboard. It swept over everything. Water began to fill the boat. With frightened faces, the disciples did all they could, but it was no use. It surely seemed as if the wind and sea would destroy their ship.

During the storm, Jesus slept. Finally the disciples had to do something. They were afraid.

What about Jesus? How could He sleep when His disciples were in danger? No one could save them now. They must die!

By that time the disciples went to Jesus in the stern of the boat and awakened Him.

"Teacher, is it no concern to you that we are going down?"

Their words of criticism must have hurt or amused the Saviour. Had the disciples forgotten who He was, how He had performed miracles? They could not perish, surely, as long as the Lord Jesus was with them.

At that moment their trust was at zero. In fear they saw only their danger. They did not see Jesus as a mighty Saviour.

Aroused from sleep, Jesus rebuked the winds. Then He spoke to the sea: "Hush, be still."

The winds did just as the Lord commanded. They lay down quietly and rested. The sea was a great calm at once.

JANUARY 1

You Can Help Make This A Red-Letter Day

See page 2 for full details of
Sword Expansion Plans.

Now the disciples could breathe more easily. They had been saved! Did the disciples really understand who this Man was who could calm a furious storm? There was only One who could. He was God! No wonder the disciples were uneasy. God was with them.

In a friendly but stern voice, Jesus asked, "Why are you afraid? Have you no faith yet?"

No one answered. How ashamed they must have felt! They knew so little of their Saviour and they trusted Him so little!

Do we forget to trust the Lord? Often in trouble we think we cannot find help. Yet, the Lord Jesus is with everyone who believes Him. We can trust Him, and we should trust Him for our littlest and our greatest needs.

This is just one of more than 400 thrilling Bible stories in the brand new *Moody Bible Story Book*. If you would like a copy for your home send \$4.95 plus 25c shipping charge to Bible Book Center, 413 South Michigan Street, South Bend 1, Indiana. Please tell them "Uncle Walt advised me to get this wonderful book." You won't be sorry. Uncle Walt



EVANGELIST

How Rosell
presents
**THIS WEEK'S
ILLUSTRATIONS
and QUOTES**

"HE WHO MOST CLEARLY DISCERNES THE PERFECT CHARACTER OF JESUS WILL BE MOST URGENT IN PRAYER FOR GRACE TO GROW LIKE HIM."

—C. H. SPURGEON

TWO BEARS

In a village there lived an old couple who often had sharp quarrels. Everybody in town knew how much they quarreled. Suddenly they quit quarreling, and they were never heard to dispute after that. The town folk wondered what made the change, and at last one brave woman asked.

"Two bears did it," said the wife.

"Two bears?"

"Yes, two new bears which we found in the Bible. 'BEAR ye one another's burdens' and 'ForBEARING one another in love.'"

—Selected

"THE BIBLE CONTAINS THE VITAMINS OF SOUL HEALTH."

—PALMER

A CABLEGRAM FROM HEAVEN

A merchantman who was a Christian was asked to help by a contribution in a certain work of church. He gladly wrote a \$250.00 check and gave it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram," said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write another check."

The visitor understood and handed back the check for \$250.00, and the merchant wrote out another and gave it to him. When he read it he was utterly amazed. It was for \$1,000.00.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant, "I haven't made a mistake." Then with his eyes filling with tears he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourself treasures upon earth.'"

—Church Chimes

(From the book of 95 pages, *DRIFTWOOD*. Price, paper binding, \$1.50; Sword of the Lord Publishers, Wheaton, Illinois.)

What is an Answer to Prayer?

(Continued from page 1)

to her religious advisor: "God does not answer my prayer, has refused my prayer." He says: "Oh no, God has not refused your prayer. He has not failed to answer your prayer. He has just said 'no.'"

I do not believe that this teaching is true, and I am sure it would

not be a comfort to a mother whose heart lay cold and heavy under the shadow of the little grave.

When Business Troubles Harass

Here is a man who is in business difficulty. According to his best light, he prays for relief from his financial embarrassments, but he does not know much about prayer. He has not been a praying man. He has been a man of the world, though a member of the church. He has not been a student of the Bible. He does not know what it teaches on the subject of prayer. He does not know what the conditions of acceptable prayer are. Blindly, ignorantly, in a heedless ignorance, he thinks he prays to God for relief. It does not come. His bank note goes to protest. His estate is scattered to creditors. He becomes a bankrupt. He says: "Why did not God answer my prayer?" The fact may be that he has never prayed at all, but his religious advisor says to him: "God has answered your prayer, but He answered 'no.'" I do not believe that teaching of this kind is true. I am sure it would not be helpful to the afflicted person. He would look upon this explanation as trifling with his serious difficulty. I think he would justly so regard it.

When the Temper Assails

Here is a man who is in sore temptation. The world and the flesh and Satan combine to destroy him. Opportunity coincides with inclination and he falls into shameful sin. His name is dishonored. His family is broken up. The church of Christ suffers. The neighborhood in which he lives is demoralized by his sin. At the time when temptation was strong upon his soul, he asked God to deliver him. He says he prayed. He thinks he did pray and he says that his prayer was unanswered. He believes that it is possible for men to pray and not to receive the thing that they desire. He goes to his religious advisor, who says to him: "Oh yes, brother, your prayer was

answered. God just said 'no.'"

I do not believe this teaching to be true and I do not believe it to be a comfort or help to anybody. I think it would tend to make infidels rather than Christians, for this man very likely was like the one of whom I spoke a moment ago, a man who had never prayed in his life, a man who had never had the child spirit. He did not love God but he loved things, loved to eat, loved to drink, loved to wear good clothes, loved to live in a good house, bought these things, gave his heart and mind to them, read the newspapers and magazines, anything except the Bible, never searched the Scriptures, never knew what God required of men who prayed, did not really know how to pray, did not pray, cried out in the time of stress as a wild animal groans when caught in a cyclone, or when he feels the pull of the halter that is drawing him up to the killing block. Why should such an one say that God has not answered his prayer? Why should he be told that God has answered his prayer but has said "no." The fact is, the poor man has not prayed.

I do not forget that God is very patient with our ignorances, and that where He finds the heart right, He attaches small importance to words, but He does attach importance to heart attitude. If the heart does not pray, the man does not pray, no matter what his words may be; and we ought not to say to persons who do not pray, have not prayed, do not know how to pray, that God answers their prayers, only He answers "no" instead of "yes."

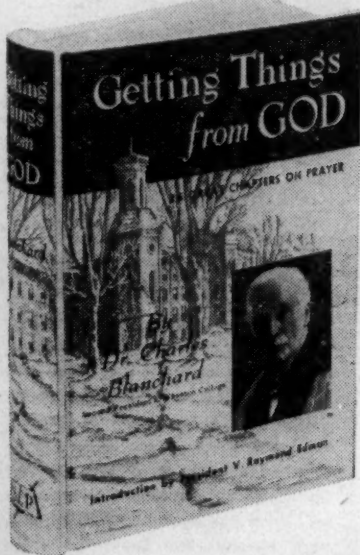
Let Us Pass to the Positive

An answer to prayer is a granting of the thing which a child asks of his heavenly Father, according to the directions which his Father has clearly set down. If a saint prays for healing for himself or his child or his friend, and God answers his prayer, the sick person will be recovered. If a saint prays in Scriptural fashion for relief from financial difficulties, he will be relieved. If he prays in Scriptural fashion for victory over the powers of evil, he will obtain victory. An answer to prayer is a granting of the thing desired. Say—

(Continued on page 7)

What a difference in believing in prayer, and

Really Getting Things From God!



"Sure, I believe in prayer," you'd say. "I read my Bible earnestly every day, and pray. I'm honestly trying to be a good Christian."

But if the question persists, "Does God really answer your prayers, so that you can thank Him for the answer to specific requests?" most of us would have to answer sadly. "No, I do not regularly get specific answers to specific prayers. God answers some of my prayers, but I don't know the joy of really expecting, and getting, things from God."

Dr. Charles Blanchard, a saintly and beloved man of God, was a man of deep prayer. He believed that God wanted to answer our prayers, but that our lack of asking kept Him from giving what we wanted! As the second president of Wheaton College, he made hundreds of specific requests of God, concerning the financial needs of the college, its spiritual needs, and the need for buildings and land. He proved God in his own life, then wrote a book showing how we can Scripturally ask, and get, things from God.

"Getting Things from God," has 24 chapters, each full of practical, faith-inspiring help on how to pray. Dr. Blanchard tells of many answers to prayer in his own life; shows what may hinder your prayer life, and how to conquer unbelief. Your faith will be strengthened, your heart warmed and moved to trust God for all things, as you read this tremendous book.

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2. What Is an Answer to Prayer?
3. Can a Sinner Pray?
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5. The Sin of Prayerlessness
6. Dialogue or Monologue?

Part Two—Conditions of Successful Prayer

1. Submission to God's Will
2. "With Thanksgiving"
3. "Confess Your Faults One to Another"
4. "Whatsoever Ye Shall Ask in My Name"
5. "According to His Will"
6. "Without Faith It Is Impossible to Please Him"
7. "Always to Pray, and Not to Faint"

Part Three—Why Does God Answer Prayer?

1. Because He Has Promised to Do So
2. Loving His Own, He Loved Them to the End
3. God Wishes Us to Serve Others
4. Tapping the Infinite Reservoirs
5. "Knoweth That Ye Have Need of These Things"
6. The "Why" of Christian Science

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Wheaton, Illinois

The Editor Vacations

(Continued from page 1)

the church which, under God, this editor founded in 1932, and of which he was the first pastor for seven and one-half years. Dr. Pugmire, learning that we were coming, invited me to fill the pulpit morning and evening, November 15. Great crowds attended, filling the building both morning and night, and there was a heavenly

atmosphere, with the blessing of God, with many tears, with heartfelt greetings of old friends. They came from far and near, back to the old church, though many of them now are scattered, and there were many new faces. One man was saved Sunday morning and others came for church membership and reconsecration. In the evening service, a good number of homes started out to have family altar and there was very serious reconsecration on the part of many Christians. Dr. Pugmire was the soul of courtesy, as was everybody connected with the church.

Monday morning it was our joy to visit in the Baptist Pastors' Conference of Dallas, where the editor was once a member. The fellowship was sweet. One pastor came to tell me, "There is one thing you have written which is greatly loved at our house." Then later he told me how his father, seventy-seven years old, and turned bitter by some experience in his youth, had been given my booklet, "What Must I Do to Be Saved?" by his brother, the preacher's uncle. The preacher's father had read the booklet much of the time for two days and evenings, then he went boldly to the church and claimed the Saviour. Now for eleven years he has lived a happy Christian life. He is now eighty-eight.

Another pastor told how the book *Prayer—Asking and Receiving*, had been the very stronghold of his ministry in the early years when he was just starting.

Mr. and Mrs. George Walden, father and mother of my secretary, Miss Viola Walden, opened their home to us grandly. We were guests briefly of Miss LaRue Rogers, church secretary; of Mr. and Mrs. Tommie Manchek in Garland, Texas; of Mr. and Mrs. Bill Wade; of Mr. and Mrs. Cecil Walden; of Judge and Mrs. Elam. Dr. Luther Peak, pastor of Central Baptist Church, invited me to speak on his 30-minute daily radio broadcast which has continued uninterruptedly for twelve years. He showed us through his fine new auditorium, and we had most pleasant fellowship. God has blessed his ministry, and we are glad.

On to Brownsville, Most Southerly Texas City

We were up at 5:30 a.m. Tuesday and soon Mr. Walden was driving us to the airport at Love Field, Dallas. There we caught a plane at 7:00, and at noon we deplaned at Brownsville, the most southern Texas city. Brownsville is near the coast, is just across the Rio Grande river from Matamoros, Mexico. We were met at the plane by Mr. and Mrs. Fred Hawkins, and began the happy fellowship of these five and one-half days. It has been truly blessed.

I am speaking almost nightly. Tuesday night, November 17, I spoke at a Men's Brotherhood at First Baptist Church, San Benito, Texas. Then Wednesday night I

spoke to a full house at Southmost Baptist Church, Brownsville, and I am to speak there again tonight, Friday night. On Sunday morning and Sunday night I am to speak at the First Baptist Church, Brownsville.

Despite the preaching and some necessary work at my dictating machine, and long distance business calls from Wheaton, from New Orleans, from Miami, I am still having a good vacation. Fred Hawkins told me a great tale about fishing in the canal, one hundred feet wide, which runs by his back yard, and hooking a great fish which he and another man struggled with for two hours until it broke a heavy line and got away! I saw fish a foot long or more leaping twice their length out of the water. So we bought some worms, brought out the casting rod, cane poles, big lines and little lines, and set to work. We caught one fish six inches long and one five inches long, and then some little ones—not very many! When we used the fish we caught as bait, the turtles ate them. Then a good man brought us a lot of fish from the ocean and another brought shrimp from the fishing fleet which docks nearby.

We went to Port Brownsville, saw big ships unloading after they had come through a channel dredge for some twenty miles, through the flat land from the Gulf of Mexico.

I have played nine holes of golf every day for four days, making poorer and poorer scores, but enjoying the bright, warm weather.

Mrs. Rice and I have rejoiced in the beautiful flowers. Everywhere are the bougainvillea, the hibiscus, the poinsetta, the passion flower, the water hyacinth. We have enjoyed the palm trees, the ebony, the mesquite. We picked oranges and grapefruit from trees loaded down.

Today we went to Matamoros, Mexico, and saw the sights and shopped. It is November 20, the anniversary of the 1910 Revolution and the town was filled with marching bands, school children, fire departments, youth groups, veterans, soldiers, and police.

Thus we are enjoying our brief vacation.

LATER: Now we have gone to the service. God gave blessing on the service. Many Christians confessed that God had spoken to them about some sin in their lives which they solemnly would confess to God and would set out to make right. One girl was saved after the service. They asked me to preach again Saturday night, and I could not refuse. So only one day on my vacation will I have missed preaching.

To San Antonio for Three Days With Trinity Baptist Church

After preaching at the First Baptist Church, Brownsville, Sunday morning and Sunday night, we will drive to Harlingen, Texas, twenty-five miles up the Rio Grande valley, where Monday morning at 6:43 I will catch a plane to San Antonio. At noon I will speak, God willing, to the Baptist Pastors' Conference of the city. Then in the evenings—Monday, Tuesday, and Wednesday—and Tuesday morning and Wednesday morning, I will speak at the large Trinity Baptist Church, with 1400 members. Dr. W. S. McBirnie, pastor. This rapidly-growing church was written up in *Time Magazine* September 3, 1951; was featured in the *San Antonio Express Sunday* magazine March 22, this year, and stands well with Christian people in San Antonio. Dr. McBirnie found I was to be in San Antonio as a guest of Dr. Sam Morris, had one of his members, who was an old friend of ours, to call me long distance, asked if I would speak as many times as possible at the church. I agreed to speak Monday, Tuesday, and Wednesday nights, and then, in answer to a kindly telegram, agreed to speak Tuesday and Wednesday mornings also.

Because I had promised Brother Sam Morris to hunt deer with him at daybreak, I regretfully turned down an invitation of the San Antonio Christian Business Men's Committee to speak to them at Breakfast. I hope they will forgive me. I hope Brother and Mrs. Sam Morris will also forgive me for

GOD Is In Every Tomorrow

*God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness;
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.*

*God is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.*

*God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!*

—AUTHOR UNKNOWN

What is an Answer to Prayer?

(Continued from page 6)

ing "no" to a request is not an answer to prayer in any real, substantial meaning of the expression. When God answers prayer, He says "yes."

If men have made many petitions which they consider prayers, on which they have not realized, the first question for them to ask is whether or not they have really prayed. Of course, it would be of help to them to decide whether or not God always does answer prayer—I mean, grant the things for which petition is made. If He does not do this, if it is true that saying "no" is an answer to prayer in the sense in which ordinary people use the term, then he need not be surprised. If an answer to prayer means the granting of the thing for which request is made, then God answers prayer or He does not. If at times He does not answer, all the sufferer needs to do is to submit to the inevitable. That is all he can do. But if God does not answer and if there is a difficulty with himself,—if his prayer is not prayer but a form, a pretense, then there may be help. If he can learn the difficulty and remove it, he may receive the answer which he desires.

An Article of Standing or Falling

I believe the question discussed in this chapter to be of the first importance. If this teaching is correct, then the one who has brought his request and has not received his answer is put upon an investigation. If answered prayer is not prayer which produces the result desired, then another course is obviously called for. Whatever may be found to be true as to this question will determine the whole prayer-life of the Christian.

Let me once more record my conviction that answered prayer is prayer which accomplishes the results desired. To say that the answer may be "yes" or "no" and that the latter is as really an answer as the former, seems to me trifling with the sore hearts and the great needs of man.

(From the book GETTING THINGS

loading myself down with engagements in this so-short visit. Our friendship has been so long and so happy, that Mrs. Rice and I look forward with keenest joy to having fellowship with them and with Sam, Jr., and his young wife.

Then we take a plane at 10:00 p.m. Wednesday night for home. We are scheduled to arrive in Chicago, where our loved ones will meet us, at 6:30 a.m. Thanksgiving morning. I will be home then two and one-half days before starting another two weeks' preaching tour through Mississippi, Alabama, and Florida.

We thank God for a happy vacation and friends who helped to make it possible.

FROM GOD, by Dr. Charles A. Blanchard, Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. Price: \$2.50.)

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The Twelve-Gated Gospel

(Continued from page 2)

His own cross, He cut into it wonderful traceries, stories of past suffering and of gladness to come. There is no wood, or stone, or bronze in that gate, but from top to base, and from side to side, it is all of pearl. Not one piece picked up from Ceylon banks, and another piece from the Persian Gulf, and another piece from the island of Margarete; but one solid pearl picked up from the beach of everlasting light by heavenly hands, and hoisted and swung amid the shouting of angels. The glories of alabaster vase and porphyry pillar fade out before this gateway. It puts out the spark of feldspar and Bohemian diamond.

You know how one little precious stone on your finger will flash under the lamplight. But oh! the brightness when the great gate of Heaven swings, struck

through and dripping with the light of eternal noonday. Julius Caesar paid a hundred and twenty-five thousand crowns for one pearl. The Government of Portugal boasted of having a pearl larger than a pear. Cleopatra and Philip II dazzled the world's vision with precious stones. But gather all these together, and lift them, and add to them all the wealth of the pearl fisheries, and set them in the panel of one door, and it does not equal this magnificent gateway. An almighty hand hewed this, swung this, polished this.

Against this gateway, on the one side, dash all the splendors of earthly beauty. Against this gate on the other side beat the surges of eternal glory. Oh! the gate! the gate! It strikes an infinite charm through everyone that passes it. One step this side that gate and

we are paupers. One step the other side that gate and we are kings. The pilgrim of earth going through sees in the one huge pearl all his earthly tears in crystal. Oh! the gate of light! gate of pearl! gate of Heaven! For our weary souls at last swing open:

When shall these eyes Thy heaven-built walls

And pearly gates behold;
Thy bulwarks with salvation strong.

And streets of shining gold?

O! Heaven is not a dull place. Heaven is not a contracted place. Heaven is not a stupid place. "I saw the twelve gates and they were twelve pearls."

Twelve Gates That All the Redeemed May Come In

In the second place I want you to count the number of those gates. Imperial parks and lordly manors are apt to have one expensive gateway, and the others are ordinary; but look around at these entrances to Heaven, and count them. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. Hear it, all the earth and all the heavens. Twelve gates! I admit this is rather hard on sharp sectarians!

Here is a bigoted Presbyterian who brings his Westminster Assembly Catechism, and he makes a gateway out of that, and he says to the world: "You go through there or stay out." And here is a bigoted member of the Reformed Church, and he makes a gate out of the Heidelberg Catechism, and he says: "You go through there or stay out." And here is a bigoted Methodist, and he plants two posts, and he says: "Now, you crowd in between those two posts or stay out." And here is a bigoted Episcopalian, who says: "Here is a liturgy out of which I mean to make a gate: go through it or stay out." And here is a bigoted Baptist, who says: "Here is a water-gate: you go through that or you must stay out." And so on in all our churches and in all our denominations there are men who make one gate for themselves, and then demand that the whole world go through it. I abhor this contractedness in religious views.

Oh, small-souled man, when did God give you the contract for making gates? I tell you plainly I will not go in at that gate. I will go in at any one of the twelve gates I choose. Here is a man who says: "I can more easily and more closely approach my God through a prayer-book." I say: "My brother, then use the prayer-book." Here is a man who says: "I believe there is only one mode of baptism, and that is immersion." Then I say "Let me plunge you!" Anyhow, I say, away with the gate of rough panel, and rotten posts, and rusted latch, when there are twelve gates and they are twelve pearls.

The fact is, a great many of the churches in this day are being doctored to death. They have been trying for twenty-five years to find out all about God's decrees, and they want to know who are elected to be saved and who are reprobated to be damned, and they are keeping on discussing that subject when there are millions of souls who need to have the truth put straight at them that unless they repent they will all be damned. They sit counting the number of teeth in the jaw-bone with which they are to slay the Philistines when they ought to be wielding skillfully the weapon. They sit on the beach and see a vessel going to pieces in the offing, and instead of getting into a boat and pulling away for the wreck, they sit discussing the different styles of oarlocks. God intended us to know some things, and intended us not to know others. I have heard scores of sermons explanatory of God's decrees, but came away more perplexed than when I went. The only result of such discussion is a great fog. Here are two truths which are to conquer the world: man, a sinner—Christ, a Saviour. Any man who adopts those two theories in his religious belief shall have my right hand in warm grip of Christian brotherhood.

A man comes down to a river in time of freshet. He wants to get across. He has to swim. What does he do? The first thing is to put off his heavy apparel, and drop everything he has in his

hands. He must go empty-handed if he is going to the other bank. And I tell you when we have come down to the river of death and find it swift and raging, we will have to put off all our sectarianism, and lay down all our lumbrous creeds, and empty-handed put out for the other shore. "What," say you, "would you resolve all the Christian Church into one kind of church? Would you make all Christendom worship in the same way, by the same forms?" Oh, no. You might as well decide that all people shall eat the same kind of food without reference to appetite, or wear the same kind of apparel without reference to the shape of their body. Your ancestry, your temperament, your surroundings will decide whether you go to this or that church, and adopt this or that church polity. One church will best get one man to Heaven, and another church another man.

I am not opposed to fences being built around denominations of Christians. I am not opposed to a very high fence being built around each of the denominations of Christians; but I do say that in every fence there ought to be bars that you can let down, and a gate that you can swing open. Go home, therefore, today, and take your Bible and get down on your knees before God, and make your own creed. I am not opposed to creeds; I believe in them; but a creed that does not reach down to the depth of a man's immortal nature is not worth the paper that it is printed on. I do not care which one of the gates you go through, if only you go through one of the twelve gates that Jesus lifted.

Well now, I see all the redeemed of earth coming up toward Heaven. Do you think they will get in? Yes, the born-again of all faiths will come in. Yes. Gate the first: the Moravians come up; they believed in the Lord Jesus Christ; they pass through. Gate the second: the Quakers come up; they have received the inward light; they have trusted in the Lord; they pass through. Gate the third: the Lutherans come up; they had a great admiration for the reformer, and received the same grace that made Luther what he was, and they pass through. Gate the fourth: many of the Roman Catholics come up who look beyond the superstitions of their church, and, believing in salvation by Jesus Christ, they pass through. Gate the fifth: the German Reformed Church passes through. Gate the sixth: the Congregationalists pass through. Gate the seventh: the Baptists pass through. Gate the eighth: the Episcopalians pass through. Gate the ninth: the Sabatarians pass through. Gate the tenth: the Methodists pass through. Gate the eleventh: the Reformed Dutch Church passes through. Gate the twelfth: the Presbyterians pass through. But there are a great host of other denominations who must come in, and great multitudes who connected themselves with no visible church, but felt the power of godliness in their heart, and showed it in their life. Where is their gate? Will you shut all this remaining host out of the city? No. They may come in at our gate. Hosts of God, if you cannot get admission through any other entrance, come in at the twelfth gate.

Look out on the one hundred and forty and four thousand, and you cannot tell at what gate they came in. One Lord. One faith. One baptism. One glassy sea. One doxology. One triumph. One Heaven. "Why, Luther, how did you get in?" "I came through the third gate." "Crammer, how did you get in?" "I came through the eighth gate." "Adoniram Judson, how did you get through?" "I came through the seventh gate." "Hugh McKail, the martyr, how did you get through?" "I came through the twelfth gate." Glory to God! One Heaven, but twelve gates.

God Wants Redeemed Sinners From Every Nation

In the third place, notice the points of the compass toward which those gates look. They are not on one side, or on two sides, or on three sides, but on four sides. This is no fancy of mine, but a distinct announcement. On the north, three gates; on the south, three gates; on the east, three gates; on the west, three gates.

What does that mean? Why, it means that all nationalities are included, and it does not make any difference from what quarter of the earth a man comes up; if his heart is right, there is a gate open before him. On the north, three gates. That means mercy for Lapland, and Siberia, and Norway, and Sweden. On the south, three gates. That means pardon for Hindustan, and Algiers, and Ethiopia. On the east, three gates. That means salvation for China, and Japan, and Borneo. On the west, three gates. That means redemption for America. It does not make any difference how dark-skinned or how pale-faced men may be, they will find a gate right before them. Those plucked bananas under a tropical sun. Those behind reindeer shot across Russian snows. From Mexican plateau, from Roman campania, from Chinese tea-field, from Holland dyke, from Scotch highlands, they come, they come.

Heaven is not a monopoly for a few precious souls. It is not a Windsor Castle, built only for royal families. It is not a small town with a small population. But John saw it, and he noticed that an angel was measuring it, and he measured it this way and then measured it that way, and whichever way he measured it, it was fifteen hundred miles, so that Babylon and Thebes, and Tyre and Nineveh, and St. Petersburg and Canton, and Peking and Paris, and London and New York, and all the dead cities of the past, and all the living cities of the present added together, would not equal the census of that great metropolis. Walking along a street you can, by the contour of the dress, or of the face, guess where a man came from. You say: "That is a Frenchman; that is a Norwegian; that is an American." But the gates that gather in the righteous will bring them irrespective of nationality.

Foreigners sometimes get homesick. Some of the tenderest and most pathetic stories have been told of those who left their native clime, and longed for it until they died. But the Swiss, coming to the high residence of Heaven, will not long any more for the Alps, standing in the eternal hills. The Russian will not long any more for the luxuriant harvest fields he left, now that he hears the hum and the rustle of the harvests of everlasting light. The royal ones from earth will not long to go back again to the earthly court now that they stand in the palaces of the sun. Those who once lived among the groves of spice and oranges will not long to return, now that they stand under the trees of life that bear twelve manner of fruit.

While I speak, an ever-increasing throng is pouring through the gates. They are going up from Senegambia, from Patagonia, from Madras, from Hong Kong. "What!" you say, "do you introduce all the heathen into glory?" I tell you the fact is, the majority of the people in those climes die in infancy, and the infants all go straight into eternal life, and so the vast majority of those who die in China and India, the vast majority of those who died in Africa, go straight into the skies; they die in infancy. One hundred and sixty generations have been born since the world was created, and so I estimate that there must be fifteen thousand million children in glory. If at a concert two thousand children sing, your soul is raptured within you. Oh, the transport when fifteen thousand million little ones stand up in white before the throne of God, their chanting drawing out all the stupendous harmonies of Dusseldorf, and Leipzig and Boston! Pour in through the twelve gates, oh, ye redeemed—banners lifted, rank after rank, saved battalion after saved battalion, until all the city of God shall hear the tramp, tramp!

Room yet. Room on the thrones. Rome in the mansions. Room on the river bank. Let the trumpet of invitation be sounded until all earth's mountains hear the shrill blast and the glens echo it. Let missionaries tell it in Pagoda, and colporteurs sound it across the western prairies. Shout it to the Laplander on his swift sled; halloo it to the Bedouin careering across the desert. News! News! A glorious Heaven and twelve gates!

(Continued on page 9)

Dr. Bob Jones Says:

Several years ago a girl was converted. Her father and mother were not Christians. She felt called to be a missionary and wanted to go to a Christian school. She wrote Bob Jones University and said that she was going to school by faith. We told her that our policy was to give some financial help from our Student Loan Endowment Fund to every student that could conscientiously sign the application form saying he could not come without the assistance. We, however, made it plain that we could not help any student with a large enough loan to pay all of his or her way through school. This young lady told us how much she would have to have and said she believed she could get the balance somehow. So she came to school and stayed four years. She did some baby sitting and did other jobs from time to time, and she managed to get through. This young lady is now in the Orient as a missionary. We received a few days ago from her one of the most wonderful letters we have ever read. She told about how much she appreciated the evangelistic emphasis and practical, down-to-earth Christian philosophy of Bob Jones University and how she has found that the training she received here has equipped her to fit into situations on the mission field that she would never have been able to fit into if it had not been for the opportunity she had to attend Bob Jones University. I have rarely ever had a letter from any graduate of Bob Jones University, either in our own land or some foreign land, that impressed me as this letter impressed me.

Now, get the picture clear in your mind: She is a graduate of a good, old-time, sound, orthodox Christian school. She is on the foreign mission field. She is leading people to the Lord Jesus Christ. She has a faithful, constructive Christian testimony. Bob Jones University was able to help this girl, as it has been able to help many young men and young women to get the kind of training this young lady received. But, remember, we could not have helped such young people get their training if it had not been for you Christian people who have not only prayed for the University but have contributed financially to the school. As we come to the end of this year of 1953, we are making a special appeal to all of you. There are three things that we want you to do for us:

First: Pray as you have never prayed before that 1954 may be a year of great victory for Bob Jones University. All of the executives, the faculty, and the students are praying and planning as never before. We are going to keep Bob Jones University true to God if the stars fall. We are not going to surrender to the subtle, satanic, compromising, sell out, appeasement, corner cutting, religious trimming of this wicked and chaotic age. We are going

to keep on keeping on as we have been going in spite of the loose thinking and religious compromise of our day. We are going to keep our orthodox and evangelistic emphasis, and we are going to hold on to our Christian philosophy that is essential to the evangelistic emphasis Bob Jones University is giving in this day.

Second: We are asking you good, faithful Christian people to help us select our students. We can get all the students we want and more than we can take care of, but we are trying year by year to be more careful in the way we select them. We want students not just because they are intellectual (though we are willing to match the intellectual qualifications in Bob Jones University against any other educational institution), but we want students with character because it is going to take real, honest-to-goodness Christian character to stand in the days that are ahead of us. This is no day for religious softies. The spine has been cut out of character in many places. The emphasis of Bob Jones University is not just academic. It is on Christian character and on the type of morale building that will help people stand regardless of the consequences. More and more it is going to cost something to stand for Jesus Christ. You good Christian friends know the young people in your communities. You know who is who. You can help us get the students that can be trained to stand the test of the days that are ahead of us.

Third: We want you to help us financially. I am honest when I tell you that I do not know any place that you can invest some of God's money and get greater dividends for time and for eternity than money invested in Bob Jones University. Remember, we have 567 in our Future Teachers of America Chapter. This, so we have been informed from headquarters, is the largest chapter in the United States. These young people who will go out to teach will be Christian teachers. They won't be smoking cigarettes and going to wild parties. They will be show window material for Jesus Christ in the communities where they teach. They will be soul winners. We are training several hundred missionaries. We have from 1,000 to 1,200 ministerial students enrolled in our preachers' class every year. The educators who have checked our setup know that we are doing a good academic job. Businessmen know that Bob Jones University is efficient in its methods. Spiritually minded, consecrated Christian people know that we are doing a good spiritual job for God. Now, please help us in the three ways we have suggested. Thank you and God bless you.

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The Twelve-Gated Gospel

(Continued from page 8)

get into it! Hear it; Oh, you thin-blooded nations of eternal winter—on the north, three gates. Hear it! Oh, you bronzed inhabitants panting under equatorial heats—on the south, three gates.

But I notice when John saw these gates, they were open—wide open. They will not always be so. After a while Heaven will have gathered up all its intended population, and the children of God will have come home. Every crown taken. Every harp struck. Every throne mounted. All the glories of the universe harvested in the great garner. And Heaven being made up, of course the gates will be shut. Austria in, and the first gate shut. Russia in, and the second gate shut. Italy in, and the third gate shut. Egypt in, and the fourth gate shut. Spain in, and the fifth gate shut. France in, and the sixth gate shut. England in,

and the seventh gate shut. Norway in, and the eighth gate shut. Switzerland in, and the ninth gate shut. Hindustan in, and the tenth gate shut. Siberia in, and the eleventh gate shut. All the gates are closed but one. Now, let the saved of America go in with all the islands of the sea and all from the other nations, all who have called on God. The captives all freed! The harvests all gathered! The flashing splendor of this last pearl begins to move on its hinges. Let two mighty angels put their shoulders to the gate and heave it to with silvery clang. 'Tis done! The twelfth gate shut!

But Angels Will Keep Out Any Unconverted, Impenitent

Once more, I want to show you the gate-keeper. There is one angel at each one of those gates. You say that is right. Of course it is. You know that no earthly palace, or castle, or fortress would be safe without a sentry pacing up and down by night and day; and if there were no defenses before Heaven, and the doors set wide open with no one to guard them, all the vicious of earth would go up after a while, and all the abandoned of Hell would go up after a while, and Heaven, instead of being a world of light, and joy, and peace, and blessedness, would be a world of darkness and horror.

So I am glad to tell you that

The Kinsey Report

(Continued from page 1)

Whereas Moses said, "Thou shalt not commit adultery," Jesus moved from the overt act of sin to the very motive that prompted that sin and declared that if it is in your heart to commit a sin—it is already committed in the sight of Almighty God. Not only that which a man does, but even that which he thinks and purposes in his heart renders him guilty—despite the fact that fear and embarrassment consequent upon his being found out deter him from the actual act itself. Jesus, rather than violating Moses' law, contrariwise extends it back to the very source of all our actions, declaring that if you have it in your heart to commit a certain sin, God already knows the motive of your heart, and before Him you have, by that soul desire, already committed it.

Again in Matthew 19:9, Jesus said, "Whosoever shall put away

his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery." At this point I wish to submit this to you, that in connection with this whole question Christian people today must take our stand, either by the law of God as delineated in His Word, or by the civil law of the United States. The civil law of the United States is at variance with and represents a wide departure from the pronouncements of the Word of God on the subject of marriage and divorce. The Scriptures plainly teach that the only ground for divorce is for the reason of unfaithfulness in the marriage relationship. I interpose that at this point because I am dealing with the position of the Bible on the issue of human sexual behaviour.

In I Corinthians 6:9 it says: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers . . . shall inherit the kingdom of God." That does not mean to infer that that person guilty of violating the chastity of his body cannot be forgiven and saved. He can, praise God! The Christ who said to the woman taken in adultery, "Go and sin no more," says to you and me that there is forgiveness for all of our sins—howbeit, the habitual, purposeful practice of immorality is a sign that a man has not been regenerated by the power of Jesus Christ.

Again in Galatians 5:19-21, the Bible declares, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the kingdom of God."

The Apostle Paul in discussing church discipline laid down the rule in I Corinthians 5:11 not to keep company or eat with "any man called a brother who is a fornicator" but to "therefore put away from yourselves that evil person."

The Anti-Christian, Immoral Philosophy of Dr. Kinsey

So much for the Bible philosophy of morality in this particular regard. What of Dr. Kinsey's philosophy of morality? It is admittedly true per se that a man's philosophy colors everything he says and does, as the Scriptures tell us: "As a man thinketh in his heart so is he," and "Out of the abundance of the heart the mouth speaketh."

In view of this, it is necessary to not only know what Kinsey had to say in his book but something as well of the background of the man himself. In this way we will know how better to interpret his book. Dr. Kinsey rejects the authority of Moses and of Jesus Christ in the area of human behaviour. Mr. Clarence Hall, executive editor of the Christian Herald, in a personal interview with Dr. Kinsey, reports,

"I asked him some things about himself, his attitudes, and his beliefs, and reminded him of one prominent Jewish leader's comment that the implications of his works seem to lead to the re-writing of the Ten Commandments as immutably transcribed by Moses and supported by Jesus. To this he replied testily, that in no other field of science has it been satisfactory to accept the biologic notions of ancient jurists and theologians. Therefore, why pay attention to Moses and Jesus in as much as their analyses stem from two or three thousand years ago?"

So to the wind and reap the whirlwind! This is the devastating harvest resulting from the seeds of infidelity sown by liberal preachers and theologians. It has played into the unscrupulous hands of such people as those who prepared the Kinsey reports. The preacher who does not believe the Genesis account of the creation of the world and of the fall of man and of the need of regeneration is in exactly the same category with Kinsey.

Tear the Bible in one point and you have torn all of it. The Bible must be taken as a whole or rejected entirely. If I don't believe

the whole Bible, who is going to tell me what part to believe? Are the scientists and prophets of infidelity going to tell me what to believe? They are unable to agree among themselves! Until they can feed five thousand with a few loaves and fishes; until they are crucified and rise from the dead, I'll take my stand by Jesus Christ, and the Bible. What is Kinsey's philosophy? A philosophy of distrust—of disbelief in the Word of God.

Further, he was asked whether or not he now goes to church or if in the recent past he had gone to church with any degree of regularity. In reply, he said he refused to comment on that question. To a plain question which could have been answered yes or no, Dr. Kinsey refused to comment! This is the same man who essays to assume the responsibility to dictate the moral code of America. Kinsey—blind leader of the blind—the would-be framer of a new morality—is yet pitifully bankrupt himself in the basic, sturdier traits of character, intellectual honesty and integrity.

Another enlightening aspect as to Kinsey, the man, is his attitude with regard to women and religion. It was obviously disturbing to this self-appointed overhauler of our moral code that his survey revealed women of religious character were women of moral stature. That comparatively speaking in-

(Continued on page 10)

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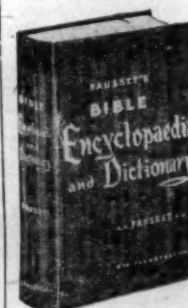
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The Kinsey Report

(Continued from page 9)

finest minority which constituted his interviewees were divided into the following groupings with regard to religion: actives, inactive. Significantly, virtually every report substantiated the fact that religion exercised the strongest moral restraint over the female pattern.

An example of unscientific big-

otry is shown in Kinsey's arbitrary statement that while adherence to religious codes cut down sharply the incidents of premarital and extra-marital affairs, in so doing it has led to substitutes such as homosexuality. In other words, he is saying that among women who are decent, moral and upright because of re-

ligious convictions, there is the strongest tendency toward homosexuality, particularly among young people. That is a lie of the Devil. I refuse to believe that about my mother. I refuse to believe that about my wife. I refuse to believe that about the woman who brought my wife into the world. I refuse to believe that about the great mass of clean, good women across America.

According to Dr. Kinsey, just because a woman does not play

fast and loose and run around with several men, there is reason for her to be suspicioned of practicing immorality by herself or with other women!

Contrary to this unfounded, shameful charge, quite the opposite is true. Honest logic, based on the testimonies of history and the Word of God, shows beyond the shadow of a doubt that SEXUAL PROMISCUITY TO EXCESSIVE DEGREE LEADS TO SEXUAL PERVERSION. The ultimate destination of homosexuality is reached via the progression from a spiritually darkened heart to religious perversion to immorality to humanism to homosexuality. At this point God gives them over to what the Scripture refers to as a "reprobate mind" (Rom. 12).

Perhaps, according to the above progression leading inevitably to a reprobate mind, the unfounded charge hurled at the godly women of America might better be applied to Kinsey & Co.—they would seem to qualify—"reprobate minds."

Kinsey's Avowed Purpose Is to Break Down Public Morality

To sum up his philosophy, Kinsey rejects the authority of God's Word; refused to identify himself in a religious way at all; cast aspersions upon religious people, implying that religion is inefficient and that ridding ourselves of it would allow us to live normal lives with real liberty.

There are subversive forces at work today against these United States. Some attack from without—others bore from within. The gravest of these inner perils threatening the foundations of this nation is the Kinsey reports and their ultimate consequences. This can be readily understood by an expose of the real aims of Kinsey underlying the reports. By means of a long-range program embracing fifty years of time, the avowed aim of Kinsey is to change public opinion in its philosophy of morality after which to utilize the leverage of said reoriented public opinion to pressure our governmental bodies—both state and federal—into changing our moral code to accommodate the Kinsey philosophy and concept.

If this is negotiated successfully, there will come a time when it will be accepted as proper in the United States (as it is in other parts of the world: for example, Japan) for a married man or his wife to engage in illicit sexual relations—the attitude of public opinion and civil authority being, "What's the difference?" If Kinsey has his way, we will experience a retrogression to the darkness of the jungle philosophy in manners and morals. Kinsey has stated that both the legal code and the moral code which prevail in this country today are "outmoded, outdated, antediluvian."

Another indication of Dr. Kinsey's stature as a scientist is shown by his statement regarding his next book dealing with sex laws and sex offenders. Said Kinsey, "It will curl your hair." Real abstract scientists never talk about curling anyone's hair. What kind of scientist is this man?

Further, the dire consequences of the Kinsey reports are demonstrated by the author himself, in citing several legal cases already where they have been brought into play to affect the course of justice. One such is the case of the German-born professor who was denied citizenship by the United States District Courts on the grounds that he had engaged in several pre-marital relationships. The introduction by the lawyer for the defense of the first Kinsey report, "Sexual Behaviour in the Human Male," demonstrating that 85% of American men were likewise guilty, caused the verdict to be reversed. The reasoning?—if 85% of American males are immoral (according to Kinsey), why discriminate against the potential immigrant—guilty of immorality or not? Let him in!

Another such case is that of a young parolee charged with contributing to the delinquency of a minor. His lawyer by quoting Kinsey established the normality of such an action and succeeded in getting him released without the usual prison sentence which would ordinarily have been passed in such a case. For purposes of

practical argument, the underlying reasoning in this court's decision ran as follows: Here's a boy 17 years of age. He takes advantage of two little girls 6 and 8 years of age. Apprehended, they bring him into court. The lawyer pleads to the effect that the boy's action is only the normal, natural impulse of any boy his age (page Kinsey!). Result—case dismissed! No further word of application is necessary. Consult with any parent of little girls that age for their opinion!

Then there is the case in Philadelphia against the local book-sellers, presided over by Judge Curtis Balk. Charged with peddling obscenity on their bookstands, this Philadelphia judge declared that the Kinsey report on sexual behavior is now current—therefore, case dismissed!

In other words, all the filthy, obscene, suggestive literature being circulated in the millions today has the right to be published and circulated now at long last because we have something that outdoes them all—the Kinsey Reports! Kinsey does not propose to lower our standard of morality—he proposes to change it. The implication is that the moral principles of the founding fathers of America, which have been recognized and maintained by decent, clean-thinking people since that time, shall be swept away with the consequent inevitable abandonment to the flood of immorality which will replace them.

The second great cause for alarm is that to which Kinsey himself points with pride as a major accomplishment—one of the results realized from his reports. This is the effect of a release from the guilt complex—the wholesale quieting of the conscience on the part of those who have played fast and loose. Kinsey welcomes the quick and permanent relief from anxiety for all such consequent upon the discovery that there is a considerable segment of the population similarly involved. In other words, it isn't necessary to feel guilty any more for sexual infraction of the moral code—everybody's doing it—what's the difference?

Let me pause here to make this observation. If you have been playing fast and loose with sin, I pray God your conscience will so trouble you that you will have no rest or peace and that your restlessness will drive you to the foot of the cross of Calvary where alone you will find rest for your troubled soul and peace for your tormented conscience and the only real solution for your guilt complex.

Kinsey's peace is not Christ's peace. The peace he offers out of his demoralized, reprobate philosophy is not the peace of Almighty God. The only way a man can find release from a guilty conscience and cleansing for a soiled soul is in the blood of Calvary's Lamb. The Kinsey philosophy will inevitably result in the death blow of that cornerstone upon which every happy marriage is founded—mutual trust and confidence. It takes love and faith to build a strong home. Plant the seeds of distrust in a human breast and you are headed for trouble. People laugh at the Kinsey Report. One of the most popular of current pastimes is to make the whole thing a laughing matter, using it as a pivot for their remarks. Go to the courts and institutions of our land to see and hear the story of heartache and heartbreak occasioned by immorality and infidelity in the marriage relationship and you will realize all too keenly—it is no joke—no laughing matter. What is the harvest? What does it lead to? Last year 10,000 women died in the United States as a result of abortion operations; 100,000 women were lost to the homes of America by white slavery. This is but part of the mounting, staggering corruption and sin all about us.

The Kinsey Report Fragmentary, Inaccurate, Unscientific, Unfair

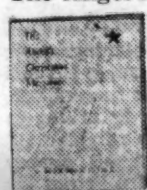
Aside from the moral issue involved—from the purely scientific standpoint—is the Kinsey report reliable? Is it to be trusted? Do you know that Dr. Kinsey reported on only 5,940 women? By comparison, the Gallup presiden-

(Continued on page 11)

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The Kinsey Report

(Continued from page 10)

tial polls of 1948 and 1952 went into the multiplied millions. If Gallup misjudged the outcome of his particular issue in his poll of millions of people across the United States, how ridiculously unscientific for a man to labour under the delusion that he knows the conduct of American women on the basis of his poll of only 5,940. Furthermore, I do not know any Christian woman who would submit themselves to such a probing and analysis. Kinsey presumes to pass judgment and place an in-

diction on the millions of women of the United States from his so-called findings in interviews with 5,940. Let him first get a truly representative opinion from 5,940,000 and he will be somewhat more qualified as an authority on the subject. On this basis alone he is flagrantly guilty of violation of scientific ethics and thereby disqualifies himself from the right to publish an 800-page volume on the subject.

The very way by which he foisted his report upon an unsuspecting public stamped him at once as spurious, from the scientific point of view. At the same time, eminently adept in the field of public relations, the release of the magazine articles, newspaper releases and radio-television news reports were carefully engineered by the master of publicity himself, Dr. Kinsey. All the representatives of every means of news communication were required to meet at Bloomington, Indiana, to sign a bonded statement that they would publish when, where, and only as he suggested. With the cleverness of a public relations expert, Kinsey engineered the release to achieve the maximum psychological impact on public opinion. It was calculated and timed to strike the nation like a bombshell. Why? To help the United States?—to straighten out our morality?—to make America a better place to live in? Or was it to help Dr. Kinsey?—to sell his book?—to build his royalties?

Alfred Kinsey is one of the most dangerous men in America today.

Then the manner by which he arrives at his conclusions is not only unscientific—it is unfair. By way of illustration, here are ten boys who have been polled on the matter of breaking windows. Of the ten, three say they have broken one, two say they have broken two, three say they have broken three, one confesses to have broken 48 windows, another 55 windows. The poll therefore reveals that out of those ten boys there are two real vandals. But Dr. Kinsey does not develop his theorem that way. He would take the total number of windows broken, divide the total by ten (the number in the poll) and hand down the scientific (?) pronouncement that the average number of broken windows is 12 windows per boy. The unreliability of the report lies in the means by which the reports are calculated and interpreted. According to Dr. Kinsey's procedure, if, in a given case, there are ten women in a community, one is immoral while all the rest are good, clean women, the immoral woman has an illicit affair on the average of once a week or fifty times a year, the way to gage the relative morality of that community is to divide fifty (the number of irregularities) by ten (the number polled)—the result working out to five infractions yearly for each woman.

Someone might ask, "Mr. Johnson, don't you believe he has a right to publish these things?" To which my answer is definitely in the affirmative. However, I also believe certain things require certain discretion in their publishing and distribution. A book on such a subject ought to be published and placed in the area where it will accomplish a worthwhile, positive result for the overall good of the community and the nation. There are many whose opinions are to be respected who are not at all sure of the wisdom of releasing such findings for general consumption. When confronted with this, Dr. Kinsey impatiently replied that people who subscribe to and advocate thought censorship live on this as well as on other continents. But is this thought censorship or simply the exercise of wise discretion as is observed by the American Medical Profession as dictated by their ethical code?

A bottle of poison in your medicine cabinet at home is a fact to be recognized and acknowledged; nevertheless, it would be utter folly to put it within reach of your children at the dinner table. Why doesn't our government disclose all of its atomic secrets for general public consumption? Because that atomic in-

formation is to be available to certain people who will use it in a certain way to accomplish a certain specific purpose. It is not a question of thought censorship; it is a question of thought direction. We don't tell everybody everything. We don't show everybody everything. Children grow up. As they do so they learn things by degrees, having been taught in their homes and in their school, and thus by the process of wisely-directed education develop to the mature adult.

God's Alternate to Kinsey: Old-fashioned Revival of Surrender to Christ and His Morality

What are the alternatives to all this issue? If Kinsey prevails, there will be no future for the United States. The Bible says, "The wicked shall be turned into hell and all the nations that forget God." Today America needs not Kinsey but Christ. Today America needs not Kinsey's book but God's Book. Today America needs not a revolution in morality but a return to decency.

America's greatest need today is a wholesale, God-given, Spirit-breathed, Bible-based, Christ-centered revival. America's only hope is a revival of Bible religion, that kind of religion that makes the drunkard sober, the blasphemer to praise God, the crooked man straight, the immoral man a holy man. We need that kind of a revival in these United States. The fact that Kinsey is not only tolerated, not only laughed at but laughed with and vaunted in America, indicates one thing only: how far we have gone from Almighty God. If the foundations be destroyed, what shall the righteous do? We must hold on to these foundations! We must at all costs maintain the moral and spiritual Gibraltars springing from the everlasting truth of Almighty God—the "things which are eternal," "which cannot be shaken." We need a return to these by means of a great revival.

In these days as a result of this tremendous issue which has been precipitated and brought into such clear focus by this infamous report, I am asking every decent, clean, moral person who believes in the Christian standard of morality as set forth in the Bible to make a commitment. First of all, I want you husbands and wives to ask yourselves this question, "If America is morally rotten at the core, is it because of the way I am living?" Whatever may be your honest answer, I am challenging you here and now, God helping you, to take your stand on God's side in this issue. I am asking you to make this commitment before Almighty God to take your stand for Jesus Christ and be faithful from this time on to the life partner God has given you, so help you God; to maintain the family altar in your home, with the Word of God and prayer; to identify yourself with the church of the living God.

Then to those yet unmarried young men and women, the ultimate issue is found in this question, "Is my body the temple of the Holy Spirit of Almighty God?" The Apostle Paul said, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

I am asking you young unmarried people to make this commitment to God: That whereas this body belongs to God and is the temple of the Holy Spirit, I solemnly pledge, so help me God, to give it to God, to be used for the undivided service of God, to abstain from that which represents a violation of the holy precepts of His Word pertaining to it, to keep it in all chastity for the one who will some day be God's choice for my life partner, so help me God.

In the face of Christ's sacrifice for us—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"—this is the minimum requirement for every Christian.

This is a crisis hour for America. The answer to Kinsey is a Holy Ghost revival, a reconfirmation of

Give It a Chance!

(Continued from page 1)

you and your paper, THE SWORD OF THE LORD, are responsible for bringing him to a complete settlement with Jesus.

They give reference to the chaplain of the prison, to the Youth for Christ director at Jamaica, to the prison warden, and a staff guard, who all testify to the wonderful change that has taken place, and the power of God manifested in the life of prisoner Aston Samuels in the last two years. Many prisoners have left the prison converted and are living for the Lord, and many preachers have gone to the prison to visit the prisoner.

Then the letter adds: "He in turn pays tribute unceasingly to THE SWORD OF THE LORD and asks his hearers everywhere to pray for you, Mr. Rice, that God shall keep you in His vineyard to bring more souls into Heaven. Brother Samuels says that America has never and will never produce anything with ink and paper to equal THE SWORD OF THE LORD."

The Nurse in Charge of Ward Testifies

A later letter, which we received October 30, from Mrs. E. E. Osbourne-Francis, nurse in charge of a ward in the largest public hospital in Jamaica, wrote a glowing tribute to the work of this Spirit-filled prisoner, Aston Samuels. She says:

"Rev. Dr. Rice: "I just think it right to send you these few lines to let you know the wonders and wonderful results your SWORD OF THE LORD paper has wrought in me and in hundreds of patients and nurses here in the Island's largest Public hospital, Jamaica; through the Island's most known prisoner—I venture to say the Island's most loved, most respected, and most religiously-devoted prisoner. Prisoner Aston Samuels is his name.

"Having a stomach disorder, he first came to be known to me as patient Aston Samuels when he was admitted in B Ward—I was not on duty at the time of the prisoner's admission: but when the (matter) case was reported to me I was unable to locate the prisoner. First of all, there was no guard with the prisoner. This was the first case of this kind. Some were not a little alarmed: how could we keep a murderer serving fifteen years unguarded? But our fears were afterwards settled when prison officials assured us that it was no risk: all was well and that the prisoner should

the American home according to the conception of our founding fathers, a re-establishment of the Christian home and the family altar. When that day comes, the problems of America will be solved and the Kinseys and the communists together with all other enemies of God and America—borders from without and within—will finally be driven to their holes never to return.

"Choose you this day whom ye will serve!"

not even be watched. Everything soon proved to be true, as we shortly after did not have a patient but a preacher. Up to now no other prisoner has been so treated by prison authorities.

"Well, doctor, he read some articles from your papers and crowds began to gather. We could not tolerate this. But as I was convinced, arrangements were made for visitors to be seated on benches placed between the chapel and the lab, and for the five Saturdays that he was with us.

(Continued on page 12)

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Give It a Chance!

(Continued from page 11)

None of his audiences by official count was ever less than 600; and long after visit-hours were up—as late as 8:00 p.m. on two occasions—crowds had to be ordered off the hospital compound. Dozens of persons had to seek medical aid, as doctors believed them to be sick; bed-space became a problem. But at the same time prison officials complained of a vast reduction in prison musters. Hospital and prison officials soon learn the why for this. The power of God was using and is still using prisoner Aston Samuels to make believers get right in the Spirit and to cause sinners to cut loose from sin.

"Doctor, during all this a great struggle was going on in me. Never before did I experience such a restlessness. Well, thanks be to God, I continued listening to the paper. Then one day in the ward after dinner, the sermon, 'Marvel not, for the hour is coming when all that are in their graves shall hear his voice and shall come forth' I listened to that blessed prisoner read and preach and tell people about a loving Saviour, and God's plan of salvation for sinners. Well, I had still the agony of soul, until I yielded my heart to God. I now see that the Church of England was too cold and formal.

"I never told patient Samuels at the time as I still had a little pride then; but, doctor, I am forty-two years old and have been a church member twenty-six years now, but never before had I experienced what it is to be saved, what it is to have become a new creature in Jesus, until I gave up and trusted Jesus through THE SWORD and prisoner Aston Samuels.

"He will soon be out of prison and plans to continue the rest of his life to the service of God. He says he must introduce the Man of Calvary to all institutions, colleges, schools, churches and to every individual until his dying hour. So four others besides myself have got five dollars and send it on to you to start a fund to assist that young man in his Christian evangelistic endeavours. Please be good enough to arrange the fund to assist it in ways and means you know best how."

In an additional personal note which I do not feel free to publish, this nurse tells how God took murder out of her heart and changed her life completely through the influence of sermons read to her by Aston Samuels, and by his earnest exhortation.

Yes, We Will Promote "the Aston Samuel Fund"

I read one of these letters to a beloved brother with whom I am visiting. He went back to his room and wrote a check for \$100 to go with the \$5 sent by nurses and friends in Jamaica who had been blessed through the ministry of Aston Samuels. Yes, we will be glad to be responsible for funds if you would like to help buy a good 16 mm. sound projector, a few choice films and necessary literature for our brother to distribute. And we will write him and this self-appointed committee at once of our plans. It would be wrong for us not to furnish the tools for this dear man who, without any formal training as a preacher, yet is taught by the Holy Spirit how to use sermons in THE SWORD OF THE LORD, booklets, and other lit-

erature, to get multitudes saved. We will help. We will keep strict account of every gift that comes in and will administer it in this fund, if your gift is so designated. You may write The Sword of the Lord, Wheaton, Illinois.

But Will You Help in the Much Larger Need, to Send Subscription to Multiplied Thousands?

The Aston Samuels fund will do great good. And it will lead, we believe, to the conversion of hundreds of souls. But I have a much heavier burden than that. There is much greater work to do than that.

Why not put THE SWORD OF THE LORD into every prison where men pine away behind bars, where they will read nearly anything that comes, and where many a heart is hungry for peace, which he has never found in crime? There is many another Aston Samuels in a prison cell who could be won if somebody would send to him THE SWORD OF THE LORD for a year.

And why not see that THE SWORD OF THE LORD goes to every preacher in the world who will read it? Surely the holy anointing of God, which has made THE SWORD OF THE LORD a soul-winning firebrand in the hands of this forgiven murderer in Jamaica, can do some of the same things for other preachers. It has worked such marvels, thank God, in the lives of many thousands. That is one reason why over 20,000 preachers now get THE SWORD OF THE LORD. That is why the ministerial students in Bob Jones University, about 1200 of them, are required to subscribe to THE SWORD OF THE LORD, to read it, and to report weekly on two sermons from THE SWORD OF THE LORD. That is why THE SWORD OF THE LORD is used in homiletics classes in a number of Bible institutes.

Why should not every young ministerial student receive THE SWORD OF THE LORD as a gift from some Christian friend with a loving exhortation that he read it, and grow in grace, and be anointed with power to win souls!

If THE SWORD OF THE LORD read to prisoners gathered in a hospital, or in the prison compound, can produce such transformation of heart and life and save souls, then why should we not see that unconverted loved ones and neighbors and friends get THE SWORD OF THE LORD?

Of course some will not read it at first. Some sinners rejected Jesus Christ when He was here in the flesh. I know that we will not catch all the fish in the sea, nor win every lost sinner. But there are fish to be caught, if we work at the job. And thousands of hungry-hearted people in the past have been won to Christ through the holy pages of THE SWORD OF THE LORD, through the sermons by the greatest soul winners of the past and present.

You see, it is well and good to get a sound projector for one convert who has been saved and set on fire to preach the Gospel and made into a mighty soul winner through THE SWORD OF THE LORD and other Sword literature. That is well and good; but it is far more important that we expand the circulation of THE SWORD OF THE LORD at once to 200,000. God has laid it on my heart that we must have 200,000 paid subscriptions by the twentieth anniversary of THE

SWORD OF THE LORD—September 28, 1954.

Does not your heart kindle with faith as you see what God has done in the past through these pages? Can you not have faith enough to believe that God can do the same thing again?

A ministerial student worked all summer to send THE SWORD OF THE LORD to five hundred ministers of his denomination in the state of Indiana.

A farmer in Virginia spent a large fraction of his farm income for the year in sending THE SWORD OF THE LORD to every Methodist preacher in Virginia.

Dr. Bob Jones, Sr., has sent THE SWORD OF THE LORD to some two thousand missionaries, and has promised to send THE SWORD to a thousand additional missionaries within this twentieth anniversary year.

Others are working sacrificially. Will you join in this labor that has such abundant fruit? Will you give your money? Will you give your influence by talking up for THE SWORD OF THE LORD? Will you show samples to neighbors and friends? Will you see if the matter can be taken up in your church about sending THE SWORD to every resident family? Will you ask your pastor to have a "Sword of the Lord Sunday," with sample copies given out to all those present, with a five-minute talk by the pastor on THE SWORD, and with someone appointed and announced publicly to send in subscriptions?

Please Accept a Definite Responsibility; Take a Quota Today

We need thousands of people who will agree to take a definite quota of subscriptions, to be turned in by September 28, 1954. Will you agree to be responsible for 100 subscriptions, or 25, or 50, or 200, or 500, or 1000? You may pay for subscriptions yourself, or get groups to pay for them. Or you may solicit subscriptions from others. You may send the money to our Missionary and Ministers Subscription Fund, or preferably send the names yourself of those who should receive the paper and whom you will follow with your prayers. You may send the subscriptions to ministers, to missionaries, to ministerial students, to new converts, to Sunday School teachers, or wherever God lays it on your heart. The subscriptions may be either new or renewal.

And if you sign up accepting responsibility for a definite quota of 25 subscriptions or more, to be sent in by September 28, 1954, you may send in these subscriptions at the rock-bottom price of \$1.50 per year in the United States, and \$2 a year in Canada and foreign countries.

If you will sign the agreement to send in a definite quota of subscriptions, I will send you a letter with further instructions, some subscription blanks, and as many sample copies as you will agree to use prayerfully within the next thirty days. Do it, dear friend, today!

Let us set 10,000 Aston Samuels on fire with the messages in THE SWORD OF THE LORD and set 10,000 others out to spreading the Gospel with power. You can help, not only with your prayers, and not only with your gifts, but by sending subscriptions for people who ought to take THE SWORD OF THE LORD.

I beg you in Jesus' name to join in this burden, this privilege, this joy. Fill out the loyalty coupon below and send it at once please.

Loyalty Coupon

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Yes, Brother Rice, I am glad to undertake to send a definite quota of subscriptions in the Sword Twentieth Anniversary effort. By September 28, 1954, I will undertake, God willing, to send—subscriptions (must be 25 or more to get the \$1.50 rate). I will send them: (1). — per month; (2). — all at one time; (3). — from time to time.

Please send — samples of THE SWORD OF THE LORD which I agree to use in the next 30 days in trying to get subscribers.

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